ISLAM

THE ARAB NATIONAL MOVEMENT

BY
ANWAR SHAIKH

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PREFACE

Islam has caused more damage to the national dignity and honour of non-Arab Moslems than any other calamity that may have affected them, yet they believe that this faith is the ambassador of:

1. Equality, and
2. Human love.

1a. This is a fiction which has been presented as a fact with an unparalleled skill. In fact, the Prophet Muhammad divided humanity into two sections – the Arabs and the non-Arabs. According to this categorisation, the Arabs are the rulers and the non-Arabs are to be ruled through the yoke of the Arab Cultural Imperialism: Islam is the means to realise this dream because its fundamentals raise superiority of Arabia sky-high, inflicting a corresponding inferiority on the national dignity of its non-Arab followers. From the Arabian point of view, this scheme looks marvellous, magnificent and mystifying but it is debilitating, derisory and destructive to the non-Arab Moslems. Yet under its psychological impact they rejoice in self-debasement, hoping to be rewarded by the Prophet with the luxuries of paradise.

2b. The Islamic love of mankind is a myth of even greater proportions. Hatred of non-Moslems is the pivot of the Islamic existence. It not only declares all dissidents as the denizens of hell but also seeks to ignite a permanent fire of tension between the Moslems and non-Moslems; it is far more lethal than Karl Marx's idea of social conflict which he hatched to keep his theory alive.

In view of its deep-rooted tendency of Arab-glorification, Islam does not qualify as a religion but the Arab National Movement. Its success lies in total brainwashing of its non-Arab believers who begin to deplore their own national roots to adore the Arab sanctity, superiority and supremacy. Its spring is the mythical Intercessory Power of the Prophet Muhammad. This psychological paralysis caused the decline of great Asian nations such as India, Egypt and Iran, which once constituted as the great gushers of civilisation but now rank as members of the "Third World" for losing their national identity and zest under the influence of Islam.

The issue this book discusses is a serious one though mischief-mongers may try to make a religious and political capital out of it. If they are really honest, they must not forget the Koranic principle of debating:

> "Bring your argument, if you are one of the truthful."
>
> (The Cow: 111)

Finally, I may add that this essay is a part of my unpublished work: "Culture, The Destiny." It is being printed as a separate book owing to its religious and international significance. The reader may find it repetitive in style but it is deliberate to remind the reader of its salient points.

Anwar Shaikh.

CHAPTER 1

NATIONALISM,

THE BASIC ELEMENT OF PROPHETHOOD

Islam is an offshoot of the Semitic culture, which is an expression of man's aggressive behaviour.

Semitism, as a culture, describes the way of life associated with the peoples fathered by Shem, the eldest son of Noah. Originally, the expression Semite included the Babylonians, Assyrians, Aramaeans, Canaanites and Phoenicians but now it refers to the two major groups: the Jews and the Arabs, who have a common ancestry and cultural traditions though religious differences depict them in different colours, which give them ethnic distinction based on mutual dislike, destruction and derogation. This might not have happened but the Jewish sense of racial superiority coupled with their brilliant success in worldly affairs, has ignited the flame of jealousy provoking most nations to bruise, bash and batter them during the course of history.

Paradoxically, what unites the Jews and the Arabs culturally also serves as the foundation–stone of their ethnic animosity. This happens to be the doctrine of Revelation, which is the oldest tradition of the Semitic lands. It has a deeper meaning than what is usually understood. The concept of revelation is the pivot of the Semitic culture and governs the entire life of its people.

Revelation means that the universe has been created by God who loves to be worshipped. He reveals His will to mankind through his agent, called the prophet, who happens to be the divine interpreter. Salvation is not possible unless people obey the prophet who is God's messenger. However, customarily, it meant that every locality, city and country,

such as Sumer, Babylon, etc., had a God as its head, who was represented by the local or national priest-ruler. It was God who made laws and revealed to the ruler, and gave him instructions regarding the government and morality, that is, how people should talk, walk, eat, drink, sleep, wake up, etc. The ruler was supposed to be God's servant, who had no power of his own; he was there just to execute God's will. The Islamic principle that government belongs to God and must be conducted according to His law, is an extension of this old Semitic tradition.

Since this tradition forms the cornerstone of the Semitic culture, I may give a few examples to emphasise its significance: An inscription of Shalmaneser III (858-824 B.C.) states how he fought an alliance of twelve kings who wanted to destroy him. Shalmaneser, "the mighty king of Assyria," describes himself as "the priest of Assur, the great lord, king of all great gods" who gave him "the exalted might" to annihilate his enemies at Karkar including 10,000 soldiers of Ahab, the Israelite.

A still better example is that of Marduk, the chief god of the city of Babylon and the national god of Babylonia. He had fifty names, each referring to a different attribute of his. It was believed that he created all nature including man, and it was he who controlled the destiny of kings and their subjects. The rulers of Assyria and Persia also honoured Marduk.

Marduk was the son of Ea. He attained chief godhead by slaying Tiamat, the monster. The famous rivers Tigris and Euphrates flowed forth from the eyes of the monster when he pierced them. The chief god had under him an array of minor gods, who were entrusted with various functions. For example, Utu, the sun-god, was also the judge of the gods and controlled justice and righteousness. As a result, when people had complaints against demons, they went to the law courts against the evil spirits to seek recourse before Utu to

obtain judgement against them, and not from the presiding judge.

Similarly, the famous Babylonian code known as the laws of Hammurabi, were the legal decisions of this king. They were collected during the end of his reign and inscribed on a diorite stele set up in Babylon's temple of the god Marduk. These man-made laws were promulgated to have been revealed by Marduk, and Hammurabi was shown in various statues, as receiving them directly from the local deity.

This custom of the Semitic dignitaries acting as God's viceroys was maintained masterfully; firstly, the deity was assigned incredible powers and attributes to frighten people into submission. Here is a hymn to the God, Merodach (Marduk), which is the translation of an Akkadian Psalm. The author claims that it was composed 3000 B.C.

> Who shall escape from before thy power?
> thy will is an eternal mystery!
> Thou makest it plain in heaven
> and in the earth.
> Command the sea
> and the sea obeyeth thee.
> Command the tempest
> and the tempest becometh a calm.
> Command the winding course
> of the Euphrates
> and the will of Merodach
> shall arrest the floods.
> Lord, thou art holy!
> Who is like unto thee?
> Merodach thou art honoured
> among the gods that bear a name.

Secondly, these priest-kings, the early equivalents of prophets and messiahs went a long way to express that they

had no desire to rule; they did so under the command of the god and acted as his vicar; they were only performing their duty as laid upon them by the Lord. Thus, they made their government look impersonal, yet it was their government in the cloak of revelation. They did what they liked but without much danger of rebellion because God was always on hand to be blamed. The innovation of acting as God's servant under duress is the fulcrum of the device of revelation, which I ought to explain with reference to two major prophets, namely Moses and Muhammad. Jesus Christ is yet another man in this category but as the details of his life are minimal and highly controversial, it will serve no purpose to describe him here.

A closer study of the doctrine of revelation shows that a prophet has two ambitions: personal and national. Personally, he desperately wants to be loved and worshipped as God but without being called so.

Nationally, he adores his nation and strives for its superiority and preservation. It is quite natural for him to use his leadership qualities for the amelioration of his racial group with which he is connected culturally i.e. he speaks their language, dresses like them, practises their customs, manners and rites, belongs to the same country with similar patriotic feelings and possesses a temperament and psychological attitude similar to those of his countrymen. He is usually a refined man, wiser than most and endowed with leading qualities. Thus, he knows that there is no such thing as a leader without the led, and the greatness of the leader depends upon the quality of his followers. Therefore, he is also a national leader of great virtue who is dedicated to the elevation of his own country and people.

Let us take the Jews first, and see how these facts apply to Moses:

Moses, the founder of Judaism, was the son of Amram and Jochebed. By a quirk of history, he ended up on the lap of Pharaoh's daughter and was brought up in the Egyptian court as a prince. He was trained in the noble arts of Egypt such as law-making, scribing, religion, civil administration and warfare. Moreover, as Egypt ruled Palestine and a part of Syria, he knew the history and geography of these countries from the court records.

Originally, the total number of Jews or Israelites, who went to live in Egypt (including Joseph) was seventy-one. The Egyptians were extremely cruel to them, and they had to leave Egypt after an abode of four hundred and thirty years. The size of the exodus has been put as high as 2,000,000 though scholarly criticism has reduced it to 15,000. However, I estimated it at half a million in my book: "Eternity."

Though at that time, the Jews were a loose ethnic group, almost all of them came from the conquered territories of Canaan (Palestine) and Syria. This is evident from the fact that Amenhotep II (1450-1425 B.C.), during his nine-year campaign, took 89,600 prisoners, who were used as slaves to build Egyptian temples.

These Hebrews or Jews were a rabble of slavish habits, psychologically depressed and having hardly any cultural attainment. Moses was a great man; he identified himself with the Hebrews. Having been raised as a prince, he wanted to maintain his dominant position and needed a nation to remember him and spread his name. Thus, he chose the ancient Semitic tradition of revelation to project himself as a prophet to unite his nation behind him. The superstitious mind of the Hebrews was receptive to such an idea to give them self-confidence and protection against the uncertainties of life.

On the Semitic model of a prophet mediating between God and man, he narrated the story of the burning bush (Exodus 3: 2) and to give it supernatural character, he emphasised that the bush though burnt, suffered no consumption at all. It was the genius of Moses which realised that the introduction of the God of Israel, who happened to be the God of Abraham, Isaac and Jacob, must be accompanied by such an uncanny event.

At the same time, he remembered to tell his people that he did not want to be their leader but was acting under duress. Moses told God (Exodus 4: 10; Exodus 3: 8) that he was not willing to be the divine viceroy owing to his stammer and lack of eloquence. However, he agreed to carry the yoke of authority because his attitude infuriated the Lord. Thus, Moses had no choice but to become God's viceroy and announce that God had sent him to His people. One can see the old Semitic tradition at work here: first, Moses finds a God for the people and then appoints himself as God's messenger to enforce certain commands in the name of God. This God is the God of Israel. He is called Yahwe, who, following the Hittite manners, does not reveal his name and declares "I Am That I Am."

Of course, according to the Semitic believers, it is a great honour to be appointed as god's messenger but it is not like a postman. God's messenger is God's servant in name only. In practice, he is God's superior. This exposes the nature of revelation because it makes this device the tool of dominance. Here is an example from the Old Testament:

As the story goes, worship of the molten calf by the Jews kindled Yahwe's jealousy. He appears in His divine glory and intends to consume the Children of Israel with His boiling wrath. Here is a chance for Moses to establish his superiority over God. He tells Yahwe impolitely that He is

about to do a wicked thing against His own people and shames Him by asserting what the Egyptians would say if He destroyed them. After all, Yahwe had gone out of the way to secure the release of the Jews from Egypt.

Moses commands the Lord to refrain from this evil and repent. (Exodus 32: 12-14). What an event it becomes; God surrenders to man! Yet the Jews call their faith strictly monotheistic.

This is not the only occasion when Moses, the Prophet, humiliates God in front of everybody. There is yet another episode of similar nature when the Jews denigrate the Promised Land and want to return to Egypt. Yahwe's wrath reaches boiling point and He threatens to kill them all. Moses steps in and shames Him publicly. God Yields to Moses as usual (Numbers 14: 11-20).

A prophet's urge of dominance is much stronger than that of a secular suzerain; when a suzerain dies, his urge of dominance dies with him but a prophet's urge of dominance, on the contrary, becomes immortal; he wants to command people from the grave, and desires to be worshipped exclusively because he warns people that he was the last prophet and anyone declaring himself to be the God's apostle after him, would be nothing but an imposter. However, to be remembered and worshipped after one's death, is not possible unless one i.e. the prophet leaves behind a devoted, dedicated and determined band of followers. Such a band of followers without a national character and sense of unity is just a rabble, liable to disperse with the first sign of resistance. This is the reason that a prophet has got to be a national leader, openly or discreetly.

Moses, the Prophet, was an overt national leader. First of all, he planned to secure for them a homeland, which he called the "Promised Land." This was not possible without

indulging in warfare. His people, after a severe bondage of over four centuries, suffered from an extreme slavish mentality which could prove a great hurdle to self-confidence and independence. So he subjected them to a severe military discipline. For no fewer than forty years, he toughened and trained them in a certain way of life which eventually came to be known as "Judaism." As the third generation of the wandering Jews emerged, Moses decided to settle his followers in Canaan through a policy of fire and genocide. The children of Israel rose to the occasion. They fought to win and became a proud nation. They have followed, not only the law of Moses, but have also made a generous contribution to the world's civilisation.

As we can see, every person who seeks dominance as a prophet through the device of revelation creates a god of his own, and when another person aspires to be a prophet or messiah he has to demolish the god of his competitor and erect the image of a new god to establish his own prophethood to operate the device of revelation. This truth is well illustrated by the examples of Assur, Marduk and Yahwe. Yet nationalism is the most important element of prophethood because it creates an organised group of national fanatics to perpetuate his name by stratagem and force.

CHAPTER 2
The Prophet Muhammad

Now, I may explain this theme further with reference to Allah, the God of Muhammad, the Arabian prophet:

Abu al-Qasim Muhammad Ibn Abd Allah Ibn Abd al Muttalib Ibn Hashim, the founder of Islam and the Arab Empire, was born in Mecca c. 570 A.D. after the death of his father. First, he was under the care of his paternal grandfather, and when he died, Abu Talib, his uncle, became his guardian. When he was six, he lost his mother, Aminah. He was married to Khadijah of the clan of Asad. This association which lasted for twenty-six years, was a happy one.

Muhammad belonged to the clan of Hashim which was a part of the tribe of Quresh, and inhabited Mecca where Muhammad was born. Though Mecca was a small town, it was a mercantile centre, and was respected for its sanctuary known as the Kaaba. The Quresh were descendants of Ishmael, son of Abraham, the Jewish patriarch, and claimed that it was Abraham, accompanied by Ishmael, who built the temple of Kaaba, for worship of God but it became the focus of idolatory, which lasted for many centuries. Muhammad died on June 8, 632.

Muhammad was accustomed to retiring to a desert cave called Hira where he reflected on the mysteries of creation. During 610 A.D. when he was meditating in the Hira, an angel of God, called Gabriel, appeared before him and said:

> Read: In the name of thy Lord who createth.
> Createth man from a clot.
>
> Read: And it is thy Lord the Most bountiful
> who teacheth pen,
> Teacheth man that which he knew not.

This was a written message from Allah When Gabriel told Muhammad to read it, he said that he was illiterate and could not read it. Thereupon the angel caught him by the throat and commanded him again to read. Thrice Muhammad expressed his inability to read and thrice the angel choked him. He was extremely frightened. It was his wife, Khadijah, who told him that the "spirit" he saw was a good one, and not the devil. She assured him that he had been chosen by God as His prophet. Even then he needed a lot of persuation to accept the mission of prophethood.

Here is the old Semitic tradition of revelation at work, which requires a prophet to accept the apostolic dignity under duress. In the case of the Prophet Muhammad, it is even more amazing because the All-knowing Allah wants the illiterate Muhammad to read His message!

Islam was the name that the Prophet Muhammad gave his religion. Therefore, following the Semitic tradition, he had to find a deity that inspired this faith. Though there is no Biblical authority for it, the Prophet asserted Islam as the true religion of God who sent Adam, Noah, Abraham, Moses, Jesus, and many other prophets to promulgate and restate it. Thus, what he advocated, he claimed, was the same old faith but it had been corrupted by the Jews. So he had no qualm in adopting most of the Jewish principles and practices with a view to renovating the old religion of God, which he called "Islam" as opposed to Judaism, and Christianity. In fact, he made a great effort to convert Jews. He adopted, not only a good deal of their creed, but also repeatedly said that God had exalted the children of Israel over the rest of mankind. As a process of this wooing, he wanted to find a name for his God that should prove attractive to the Jews, and also to the Arabs, his real people.

Scholars have remarked that the early Jews worshipped a deity called El (Gen: 16: 23; 17: 1; 21: 33; 31: 13;

35: 7;). Jacob erected the altar called "El-Elohe-Israel" which has been translated "El the God of Israel." Similarly, El was the high god in the Syro-Palestinian pantheon. Again, it is argued that some biblical passages such as Deuteronomy 32: 8-9 suggest that Yahwe was believed to be a member of the huge pantheon once ruled over by El. The Arabic name for El is Allah. No name could be better for the Islamic God than Allah who was once Yahwe's superior, and also an idol of the Quresh known as the Lord of the Kaaba.

At this juncture, I should repeat that, according to the Semitic doctrine of revelation, a prophet wants to be treated as God, but without being called so; he is also a national hero because he wants to create a band of devoted people to carry on his name.

The Prophet chose Allah as the Supreme God for national reasons. At that time, the Jews held a considerable social status in the Arabian peninsula owing to their glorious history, religious precedence, defiance of persecution and material prosperity. He knew that his people could not be lifted to a higher position unless the Jews accepted his religion and thus made to behave as if they were Arabs. Failing that, they ought to be turned into second class citizens or banished.

First, the Prophet tried to woo them by making Jerusalem, the KIBLA, and treating them with a lavish praise. For example, the Koran in the Cow 40, states:

> "Children of Israel, remember my blessing
> wherewith I blessed you,
> and that I have preferred you above all beings....."

For converting the Jews to his faith, the Prophet adored Abraham, the common ancestor of the Jews and the Arabs to identify them as one nation. The Koran says: "The best religion has he who follows the creed of Abraham, a man of

pure faith, and a Friend of God." (Woman: 120)

He went even further to address his Arab followers: "(Islam is) the creed of your father Abraham: He named you Muslims."
(The Pilgrimage: 75)

When the Jews ignored this loving approach, they were enveloped by the apostolic wrath. The Prophet demoted Jerusalem as the Kibla of the Muslims and bestowed this honour on Kaaba, the Arab sanctuary. He went even further to lay a curse on the Jews:

"God has cursed them for their unbelief."
(Women: 45)

Over the last 1400 years the Muslim scholars have interpreted this curse to mean that the Jews shall remain homeless for ever and shall never have a national government of their own. The Muslims want to drown all Israelites because the state of Israel contradicts this Koranic verse.

Since the Jews refused to be a part of the Arab nation, their condemnation as an accursed race was not sufficient. Creation of a pure nation, demanded that the Jews must be expelled from Arabia. So, the policy of ethnic cleansing was adopted, and the Jews were banished. At this juncture, one ought to remember that Islam is less a religion and more an Arab National Movement.

As now, the Jews had always been proud of their racial superiority because Yahwe, the Jewish God, had chosen them as His own people by entering into covenants with the Jewish patriarchs such as Noah and Abraham. The latter had two sons: Isaac and Ishmael. The Bible clearly declares in Genesis 17-18 that God made an everlasting covenant with Isaac, the Jewish patriarch, but the Koran states quite differently:

"We (God) made covenant with Abraham and Ishmael." (The Cow: 115)

There is no historical evidence whatever that the Jews altered the Old Testament to this effect. They did not need to do so because this statement had existed in their Scriptures many centuries before the Koran was composed. This is how the Prophet transferred the Divine sanctity to his own nation to make them feel exalted.

Glorification of Allah by the Prophet as the supreme and the only God is a part of Arab nationalism. Firstly, as stated previously, Allah was Yahwe's superior, thus the Arabs, the people of Allah have to be better than the people of Yahwe, the Jews. Yahwe had been proclaimed as the God of Israel, but to be better, Allah had to be the God of the universe. This is exactly what the Prophet did: thus Allah is All-knowing, All-powerful and omnipresent. The Old Testament does not claim such attributes for Yahwe.

Why was Allah proclaimed as the most glorious and the only God? It is because He was an Arab god whose statue was worshipped in the Kaaba itself for centuries. Of course, Allah was not the only god of the Kaaba, which had developed into a pantheon owing to the influences of the foreign cults. It was very much like a Hindu temple devoted to idolatory and organised on the Hindu doctrine of Triad (Trimurti) which means three-in-one. Allah had his three daughters in the Kaaba, worshipped along with him.

Kaaba, referred to as the Meccan temple by historians, was under the hereditary management of the Quresh, the Prophet's tribe and thus gave them some sanctity as the lords of the Kaaba. It is for this reason, they (Quresh) were known as the People of Allah or the Protected Neighbours of Allah. Allah, the idol, even then inspired considerable

veneration into the Arabian hearts, and it is quite evident from the fact that the tribes on pilgrimage to the Kaaba, were called the Guests of Allah. Despite all this divine prestige, Allah was still a part of a pantheon i.e. he was one of many gods. Therefore, the Prophet emphasised the singularity of Allah and condemnation of all other gods. It should be borne in mind, that the Prophet believed the Quresh, his tribe, to be the best of all people. This is the reason that he laid it down that only the Quresh had the right to rule. I shall discuss this point in due course. At this point, it is sufficient to say that the Arabs could be an exalted nation only if they were to be blessed by the only and universal Allah who was as much Arab as Yahwe was Jewish.

Since the doctrine of revelation affects the behaviour of more than half of the population of the world, it is the major issue of religion and metaphysics. Thus, we ought to look into the psychological make-up of a revelationist i.e. a prophet, to assess whether or not he is a person of dominant nature. This must serve as a deciding factor to establish the reality of revelation itself.

For this purpose, and not any mischief or insolence, I refer to the *Hadith, that is, record of the sayings and practices of the prophet which rank as the Islamic tradition. After all, the Koran repeatedly challenges the dissenters to produce an argument to support their point of view. What I am about to say is a matter of fact to the Muslim believers owing to their faith, but what will they say about someone else who made similar claims about himself and his dynastic background? <u>To a just person, this is the guiding principle which he should bear in mind to decide the issue for himself.</u>

* <u>When Moslem scholars cannot answer a question, they say that the quoted hadith is a forgery. I have taken care to avoid apocryphal hadiths.</u>

THE PROPHET CLAIMED:

1. "God chose as the best the children of Ishmael, the son of Abraham. From Ishmael's descendants, God chose the Quresh (the tribe of Muhammad) as the best of people; from the Quresh, God chose the Banu Hashim (Muhammad's clan) as the best of people, and from the Banu Hashim, God chose Muhammad as the best of all men.........."

   (Jame Tirmze, Vol: 2)

   I ought to mention that it contradicts the Jewish claim as stated in Genesis 17: 19-21. Jews are the descendants of Isaac. They believe that he was the only legitimate son of Abraham borne by his wife, Sarah, whereas Ishmael was given birth by Hagar, an Egyptian maid-servant of Sarah, made pregnant by Abraham. God made the covenant with Isaac and not Ishmael. Giving children of Ishmael (the Arabs) preference over the Jews, appears to be an act of nationalism. Obviously, the purpose of Islam was to make the Arabs a great nation by bestowing racial distinction on them.

2. Of the two tribes that God chose as the best were the descendants of Ishmael and Isaac. God preferred the children of Ishmael (Arabs) to the children of Isaac (the Jews). Then, God created Muhammad in the chosen tribe of Quresh (the descendants of Ishmael) and then He chose the best family among the Quresh and created Muhammad as the best of all men.

   (Jame Tirmze Vol: 2)

3. Muhammad was asked when he was made prophet. He replied that he was made prophet when the body and soul of Adam were still in the making.
(Jame Tirmze Vol: 2)

According to the "Sahih Muslim" already referred to, this dignity was thrust on Muhammad when he was forty years of age. It is strange that, despite being a prophet, even before the creation of Adam, he never claimed prophethood until he attained this age. Nor did he discharge his apostolic duties for the first forty years of his life!

4. ..... God has chosen Muhammad as the best of all mankind. And it is not a boast but a fact.
(Jame Tirmze Vol: 2)

5. ..... On the Day of Judgement Muhammad would occupy the right hand side of God's throne. Nobody else would be entitled or capable of doing so except him.
(Jame Tirmze Vol: 2)

6. On the Day of Judgement, ask for Muhammad as the Waseela or Refuge, that is, the person who has the power of intercession to forgive sins. Thus he would be the only person who could act as the medium to paradise.
(Jame Tirmze Vol: 2)

7. Muhammad would be the Chief of all mankind on the Day of Judgement.
(Jame Tirmze Vol:2)

8. Muhammad is the first person who would be

appointed as the intercessor. He would be the first person whose intercession would be accepted. It is he who would unlock the gates of paradise and would be the first to enter it, followed by his followers. He is superior to all men who were before him, or would come after him. It is not a boast but a fact.

(Jame Tirmze Vol: 2)

9. "Send Darood on the Prophet," that is, pray to Muhammad, supplicate him and praise him. He who sends darood on Muhammad once, God blesses him ten times.

(Jame Tirmze Vol: 2)

These hadiths (the Prophet's traditions) speak for themselves and need hardly any comment from me. However, better understanding of the subject requires that we should know Muhammad's relationship with Allah, the Islamic God. Here are some examples.

1. Shahada is the basic doctrine of Islam. It is the confession which makes a person Muslim, the follower of Allah. It means:

   Nobody has the right to be adored (worshipped) but Allah, and Muhammad is His messenger.

   The meaning of Shahada is better understood when it is divided as follows:

   Allah's rights:

   a. "Those who believe, love Allah more than anything else."

   (Baqra 12: 165)

"Praise belongs to God,
the Lord of all Being."

(Cattle: 45)

b. To assert His right to praise or worship, Allah clearly states in the Koran (the Islamic Scripture):

"I have not created.....mankind except to serve me."

(The Scatterers: 55)

At several other occasions Allah reiterates that He has created man for no purpose but worship and adore Him. It is amazing that Allah, despite being "the Creator," "the All-knowing," and "All-Powerful" cannot get man to adore Him the way He wants, and has to send prophets and messiahs to persuade man with the threats of hell and promises of paradise. Yet, the net result is the further division of mankind, disbelief and sin.

Since "Shirk" i.e. worshipping others with Allah, is the only unpardonable sin, it is clear that if God were really, the Creator, the All-knowing and the All-powerful, with such a burning desire for worship, He could have surely created the Obedient man. It is obviously not Allah, who desires to be worshipped; it has got to be man who wants to be treated as God and worshipped as such. This fact emerges when we look into part - 2 of Shahada, that is,

2. Prophet's rights:

a. Though the Prophet calls himself Allah's ABD or slave, Allah allows him to be above His laws; for example, a Moslem is allowed to have no more than four wives at the same time but the Prophet had nine wives simultaneously.

b. Allah is willing for the Prophet to marry anybody's widow or divorcee, but it is a monstrous act for anyone to marry the Prophet's widow or divorcee.
(The Confederates: 50)

c. It is a condition of polygamy that a Muslim has to be equitable towards all his wives but the Prophet can lawfully suspend any of his wives at will.
(The Confederates: 50)

d. Allah is anxious to please the Prophet; He tells the believers how to enter his house, how long to stay there, and not to indulge in idle talk when they are in his house.
(The Confederates: 50)

e. As I shall discuss later, Allah changed the Kibla, the direction of praying just to please the Prophet. It was certainly a major modification in a system which claims to be of divine origin.
(The Cow: 135)

f. Aisha, the Prophet's wife, was somewhat displeased when Khaula bint Halo, presented herself to the Prophet in marriage, but when God revealed to him:

"You may suspend any of them (Your wives) that you please" (33: 51)
Aisha exclaimed: ".....Allah hurries in pleasing you."
(Sahih Al Bokhari Vol: 7)

g. In fact, Allah acts as Prophet's factotum because He tells believers not to walk in front of him or raise voice above that of his.
(Apartments: 1)

The Prophet was surely capable of giving such instructions himself. When one looks deeper into the relationship of the Prophet with Allah, it transpires that though the Koran originally treats Muhammad as human, gradually this relationship develops into duality and eventually, like Moses, Muhammad appears as God's superior.

This is a delicate issue but fairness demands that the reader should weigh the arguments which I intend to offer, before jumping to hasty conclusions. The process of Muhammad converting his humanity into divinity is a long and complex one but I intend to keep the narrative brief and simple. Consider the following:

1. It is a condition of faith that a believer should love Allah, but this stipulation becomes insufficient because a person does not rank as believer until he loves the prophet "more than his father, his children and all mankind."

(Sahih Al Bokh. vol: 1)

2. Muhammad is as great as Allah because the former like the latter, has ninety-nine attributes.

   a. As Allah is closer to man than his jugular vein for being omnipresent (QAF 15), "the Prophet is nearer to the believers than their selves....."

(The Confederates: 5)

3. Though the Prophet is projected as mortal and Allah's servant in the beginning, but as he grows stronger, obedience to Muhammad becomes as compulsory as to Allah:

   a. "Obey Allah and the Messenger."
   (The House of Imran 25, 125)

b. ".....whoso obeys God and His Messenger, He will admit him to gardens."

(Women: 15)

c. Gradually, the Prophet shares authority with Allah:

"It is not for any believer, man or woman, when God and His Messenger have decreed a matter, to have a choice in the affair. Whosoever disobeys God and His Messenger has gone astray into clear error."

(The Confederates: 35)

Having established himself as co-commandant with God, he elevates his personal grace and significance beyond description because these are the factors which have recommended him to sinners all over the world. They are:

d. "We have not sent you, except as a mercy unto all beings."

(The Prophets: 100)

e. To make sure that everybody obeys and copies the Prophet to the letter, the Quran declares him as the Model of Behaviour.

"You have a good example in God's Messenger for whosoever hopes for God and the Last Day."

(The Confederates: 20)

f. Originally, he had no intercessionary powers; he professed that he could not even save his daughter, Fatima whom he loved dearly. Then to enhance the appeal of his prophethood, he raised himself to the status of God:

"Truly this is the word of a noble Messenger having power, with the Lord of the Throne secure, obeyed, moreover trusty."

(The Darkening: 15–20)

For the last many centuries, this Quranic verse has been understood to mean by both the scholars and the laity that on the Day of Judgement, God will sit on His throne and Muhammad will occupy a seat on His right hand side. Allah will give the entire intercessionary powers to Muhammad, who will decide whether a person should go to heaven or hell. The criterion of judgement shall not be the quality of deeds but who has loved the Prophet the most. The Jews will head the queue to hell, followed by the Christians. The Hindus, the Buddhists, the deists, the atheists and the rest will be equally sorry, but all murderers, rapists, robbers, arsonists, cheats, thugs, twisters, etc., who ever mentioned Muhammad's name affectionately even once in their life–time and believed in his prophethood, would go to paradise, where each of them would be given seventy most beautiful virgins and an array of pretty youths; their virility would be increased hundred fold for appreciating Allah's bounties.

This is the statement of fact as believed by the Moslems. I have not exaggerated it. If anything, it is an understatement.

g. Slowly, the dignity of the Prophet excels that of Allah:

"God and His angels pray peace to the Prophet. O believers, you must also bless him, and pray him peace."

(The Confederates: 55)

Praying peace and blessing in a meditative manner, as most religionists do, is the essence of worshipping. The Moslems lead in this field. They, in fact, worship Muhammad, yet

they claim that "praise belongs to Allah," and think of Shirk i.e. including anyone else in praising God, as the only unforgivable sin!

Here is something extraordinary! Instead of man worshipping God, it is God, along with His angels, who worships man, the true purpose of the device of revelation.

This narrative should expose the true nature of revelation, that is, it serves as the tool of the dominance-seeker who wants to be loved and worshipped by his fellow-men by projecting himself as God indirectly. History testifies to this fact: whenever, the Prophet had a haircut, his followers vied with one another in gathering his trimmed hair and nails as divine souvenirs; they even collected his spittle and the water in which he had washed his hands. It is because they believed in their miraculous virtues of healing and salvation.

Again, to imprint his divinity on the subconscious mind of every new-born baby, he prescribed the recitation of his name as "God's Prophet" in its ears almost immediately at birth. The process of learning known as imprinting is said to have been discovered in 1935 by Lorenz but the Prophet knew it fourteen centuries earlier. Imprinting, in fact, is the most effective device of brain-washing. If at birth, ducklings and goslings are led to believe that man is their true father, they follow him as his offspring. Revelation is the greatest medium of brainwashing because this is the agent of faith, which shuts down all doors of reasoning.

The reader should know the type of God Allah is; He is obsessed with self-praise:

> "He is God;
> there is no God but He.
> He is the King, the All-holy,
> the All-peaceable,

the All-faithful, the All-preserver,
the All-mighty, the All-compeller,
the All-sublime.
Glory be to God, above that they associate.

He is God,
the Creator, the Maker, the Shaper,
To Him belong the Names Most Beautiful.
All that is in the Heavens and the earth
magnifies Him:
He is the All-mighty, the All-wise."
(The Mustering: 20)

The reader should bear in mind that it is Allah who is praising Himself, and not man. This reveals the psychological make-up of the dominance-seeker.

Now one can see that Allah is most desirous of praise; when man worships Him, He is glad but when man neglects Him, He feels sad. How unstable Allah is! To boost His ego with the sycophancy of devotees, He does things which are beyond the realm of moral thinking: He allures man with the bribe of paradise full of beautiful women and boys; He threatens dissenters with the most sadistic punishment of flaming hell, and repeatedly asserts that He is the Most Terrible Avenger and His Retributive punishment knows no bounds; He even mocks and misleads the unbelievers; He curses them and swears at them. In fact, He hates those who do not prostrate before Him and recommends their slaughter until they are wiped out or submit to His will.

Is it really the character of a true God? He cannot be the Creator. If He were, He would have created man to obey Him because praise, worship and submission are His greatest desires, whose unfulfilment makes Him so unhappy and ruffled. If He cannot make Himself happy, how can he have the ability to make other people happy? Especially, when His

happiness solely depends upon the deeds of man, he cannot be God. It has got to be the revelationist who puts on the cloak of an agent but wants to be treated as God.

After stating these facts, I may describe briefly what has led to the popularity of the Prophet Muhammad. There are three major causes of this:

1. Firstly, he was a man of indomitable spirit. His will to succeed was simply marvellous. He could feel the pulse of history, and knew how to turn its course in his favour. On top of it, he was a man of some great qualities which rarely unite in one person. Having been born in a nation which was hardy, and capable of demonstrating great martial prowess, he had the vision and wisdom to mould these virtues to make Arabs into an imperial race. People forget that Muhammad was not only a prophet but also the builder of the Arab empire; and this was an integral part of his prophethood.

2. Secondly, the Prophet built Islam around the sanctity and significance of his own person. He achieved this position through the following means:

   a. He projected himself as mercy to all beings (The Prophets: 100). Thus, he created a special attraction for his person to all and sundry.

   b. He expressed obedience to himself as obedience to Allah, thus giving himself a divine stature which appeared simply stunning when his followers realised that even Allah and His angels prayed peace to him.

   c. He declared himself to possess intercessionary powers and expressed his ability to find a place for all his followers in the paradise where they would enjoy

eternity with total delight and peace. This being every human's greatest desire, proved very appealing, indeed.

d. He was possibly, the greatest national leader born anywhere on earth. The way he imposed the hegemony of the Arabs on the Ajams (the non-Arabs) through a device of cultural subtlety is not only stunning but also highly praiseworthy and the proof of his vision and wisdom.

Islam is essentially an Arab national movement. As far as I am aware, nobody has touched upon this apostolic aspect of the Prophet before. Therefore, I ought to discuss it in reasonable details to convey the message to the reader. The main vehicle of national fervour was his assertion that God had sent him as the Model of Behaviour (Uswa-e-Hasna) for the believers.

(Confederates: 20)

Copying the Prophet in all details as the Model of Behaviour, was laid down as the basic doctrine for the personal conduct of every Muslim. The Prophet used it with the utmost skill to serve the cause of Arab nationalism at the expense of the other Muslim nations.

Here, the reader is entitled to ask me: "Is there real evidence to show that the Prophet was an Arab national leader, and He aimed at establishing a system of Arab imperialism?" Of course, there is. Here is the proof:

One should remember that a nationalist is not only conscientious of his origin but is usually proud of it. This test equally applies to Muhammad:

1. According to Abu Huraira, when God revealed the verse: "Warn your nearest kinsmen," the Prophet said

in a loud voice: "O people of Quresh."

When we look further into this act of self-identification, then we can clearly see the Prophet's pride in his lineage. Let me requote the hadith to make this point:

God chose as the best, the children of Ishmael, the son of Abraham. From Ishmael's descendants, God chose the Quresh (the tribe of Muhammad) as the best of people; from the Quresh, God chose the Banu Hashim (Muhammad's clan) the best of people, and from the Banu Hashim, God chose Muhammad as the best of all men .....

(Jame Tirmze. Vol: 2)

The Jews have been called a keen racial group for their faith in national superiority. One can see for oneself the meaning of this hadith that I have paraphrased. Yet in another hadith, the Prophet says: "God created Muhammad in the chosen tribe of Quresh."

As stated earlier, a prophet being desirous of dominance, needs a strong national group to perpetuate his name and teachings. This is why Moses created the Jewish nation in the name of Yahwe. The Prophet Muhammad did exactly the same thing in the name of Allah. Of course, he thought of the Banu Ḥashim, his own family, as the best of all families but their numbers were too small to be relied on as a racial band to continue the prophetic campaign. So Muhammad placed greater emphasis on his tribe (the Quresh) which was sufficiently powerful in numbers and secular influence.

2. Having called the Quresh as the exalted people as

Moses had declared the Jews as the chosen people, the Prophet put his personal stamp on the excellence of the Quresh:

a. "May Allah destroy those who intend to humiliate the Quresh."

(Jame Tirmze. Vol: 2)

b. "O Lord, you gave the Quresh, the taste of torture (when they resisted Muhammad) but now give them the merits and blessings of this world and the world-to-come." (Jame Tirmze. Vol: 2)

c. On the authority of the Prophet, Uthman told his scribes to write The Koran "in the language of the Quresh." (Sahih Bokh. Vol: IV)

It shows that the Koran is in the Arabic spoken by the Quresh and not other tribes.

d. The Prophet shows an extraordinary zeal in the following hadith whose accuracy cannot be denied: ".....The prerogative to rule shall remain vested in the Quresh, and whoever is hostile to them, Allah shall destroy him as long as they obey the laws of the religion." (Sahih Bokhari. Vol: 4)

e. "The Quresh are the rulers of men in vice and virtue until theDay of Judgement."

(Sahih Tirmze.Vol: 1)

This hadith has also been narrated in volume 9 of Sahih Alkbukhari.

f. The right to rule (caliphate) shall belong to the Quresh even if two men existed.

(Sahih Tirmze. Vol: 9)

The truth of these hadiths is revealed by two events:

1. In the eight hundred year long Islamic history of Spain, even one suzerain was not non-Quresh. It was simply because only the kinsmen of the Prophet i.e. The Quresh, were considered as the legitimate rulers of Islam.

2. There is a clearly stated episode in volume 8 of the Sahih Albukhari, which historically establishes the Quresh right to rule and excludes everybody else from this honour. Even the most virtuous and capable non-Arab Muslims cannot legitimately rule. It exposes the racial nature of Islam and sounds the death-knell of the much-vaunted Islamic principles of equality and democracy. Again, it is amazing how Muslims of India, Pakistan, Bangladesh and African origin deny nationality of their own, and claim to be Muslims only. This is the result of the psychological dominance of the Arab culture through Islam. It is for this reason that they have no national histories of their own. As a result, they cling to the Arab history, which they call the "Islamic history" for having some kind of identity, no matter how inferior.

The event* to which I have referred has been narrated by Omar the great, and has been universally accepted as true:

At the death of the Prophet, the problem of succession became very acute. The Ansar of Medina, who had given the Prophet refuge, but were not Quresh, claimed that they were as good Arabs as any other tribe. They insisted that there

*Sahih Albokh, Vol: 8 Ch. 17. Hadieth 817

should be two rulers one from them (the Ansar) and one from the Quresh. Abu Bakr was quite blunt in stating the doctrine of government as laid down by the Prophet. He said, "O Ansar! you have all the great qualities that you have attributed to yourself but the government belongs only to the Quresh because they are the best of all the Arabs as regards descent and family."

When things got heated up, Omar thought of a stratagem. He said, "O Abu Bakr, hold out your hand." As he did so, Omar pledged his allegiance to Abu Bakr hurriedly, and the other emigrants (the Arabs who had left Mecca along with the Prophet to reside in Medina) followed suit rapidly. As the Ansar noticed it, being devout Muslims, they could not withhold their allegiance for fear of division in Islam, and surrendered to the Quresh hegemony accepting Abu Bakr as their first Caliph.

Here, one can see that the Prophet's tribe reserves the right to rule. It certainly proves that the Prophet was first a Quresh and then an Arab. Thus the kind of nationalism he represented was narrower than that of the Jews who are known to have non-Jewish rulers by consent. The "pagans" of Byzantium or the Eastern Romans were far more international in their outlook; anybody from the colonies, irrespective of his colour and creed could become their emperor, who formed the fountain of all political power.

Of course, there are many components of nationalism but race and homeland are the two major factors. Having described the racial factor, now I may narrate the Prophet's views about Arabia, his homeland. The Prophet's sayings about Arabia, and especially Mecca, his birthplace, explain this truth:

1. "He who aggresses against Arabia, shall not win my love, nor will I intercede for him."

(Jame Tirmze Vol. 2)

2. The Prophet told Suleiman Farsi (the Persian), a freed slave, who gained distinction by fighting for Islam: ".....If you bear grudge against Arabia, you bear grudge against me." (Jame Tirmze Vol. 2)

3. The Prophet said about Mecca, his birthplace: "O Mecca, by Allah you are better than any part of the earth, and dearer to me than the rest of the world." (Jame Tirmze Vol: 2)

4. "Mecca is the best place and dearer than any other place. Had my nation not driven me out, I would not have lived elsewhere." (Jame Tirmze Vol: 2)

Far more significant than these hadiths (the Prophet's sayings) are the deeds of the Prophet which sought to exalt Mecca, and along with it the entire Arabia, over the rest of the world. He knew that Jerusalem had become the most revered place for the Jews and the Christians owing to the religious esteem attached to it by the Jewish innovations. Whether it was a European or an Eastern Christian, he preferred Jerusalem to his own homeland and paid it an especial tribute of respect. A similar reverential status attached to Mecca must make it a holy city and enhance the prestige of entire Arabia. It was David's ingenuity which made Jerusalem the Home of Yahwe (the Jewish God) and when Solomon built a temple there, it became the holiest place to the Jews, and the birth of Jesus extended its boundaries of reverence far and wide.

Despite their internal jealousies, the Jews have always been a highly organised group owing to their sense of national superiority and commercial leanings by dint of their faith in the virtues of wealth. Thus wherever they have lived, they

have enjoyed social distinction. Their position in the Arabian peninsula was no different. Since both the Jews and the Arabs have a common ancestor called Abraham, they have a good deal in common even without going back to their earlier Semitic origin. During the early period of his prophetic ministry, the Prophet did everything to woo them to his faith; he appointed Jerusalem as the Kibla, which the Muslims should face to say their prayers. It was, indeed, a great honour to the Jews. Then the Koran repeatedly said that Allah had exalted the Jews over all races. However, all these conciliatory steps had the opposite effect on the Jews, who made the mistake of joining the Quresh in opposing the Prophet. When he became victorious, he treated the Jews with contempt but forgave the Quresh, his kith and kin.

There is plenty of evidence which shows that the Prophet wanted to raise an Arab nation in contradistinction to the Jews, the Byzantinians, the Iranians and the Turks. His message has all the appearance of universality but in reality, it is nationalistic. I did not realise this fact when I was writing about the nature of the Islamic mission in my book: "Eternity."

Here is the evidence to show that the Prophet wanted to raise an imperial Arab nation:

1. The Prophet said that the first contingent of my followers that would invade the Caesar's city (Constantinople) would be forgiven their sins ..... they would be granted paradise.

   (Al Bokhari Volume IV)

   By "followers" is meant the Arabs because at that time, the only followers that the Prophet had, were the Arabs.

2. The Prophet said that the hour would be established

only when the Arabs fought the Turks, the people with small eyes, red faces, flat noses ..... and who wore shoes made of hair.

(Al Bokhari Vol: IV)

3. The Prophet said that Khusru, the Persian Emperor would be destroyed and his line would be extirpated: Caesar would also be ruined and there would be no Caesar to follow him, and "you," the Arabs, would spend their treasures in the cause of Allah.

He emphasised: "War is a deceit."

(Al Bokhari Vol: IV)

4. The Prophet wanted his followers even to look culturally different from the Jews and the Christians:

The Prophet said: "the Jews and the Christians do not dye their (grey) hair so you should do the opposite what they do."

(Sahih Albokhari Vol: 7)

The dying of heads and beards among the Muslims is a compliance to this prophetic command.

5. The Prophet did not want the Arabs to follow non-Arabs in their fashions and garments:

When the Prophet saw Abdullah b. Amr b. al-As wearing clothes dyed in Saffron, he forbade him to wear them on the ground that such clothes were worn by the non-believers.

(Sahih Muslim Vol: 3)

One should note here the influence of the Indian culture. The yellow or saffron colour has been a distinction of the Hindu and Buddhist saints. Buddhism

is known to have penetrated Iran and Arabia.

6. However, the Prophet's national tendencies are more fully visible in the treatment of the Jews:

   a. To neutralise the influence of Hebrew which was the language of the Jewish Scripture, the Koran stated that the Muslims should neither believe nor disbelieve the people of the Book i.e. Jews and Christians but must believe in the Quran only (which was in Arabic).

   (3: 84)

   b. "By the Clear Book,
   behold, we have made it an Arabic Koran
   haply you will understand;"

   (Ornaments: 1)

This verse means two things:

1. The Koran is for the Arabs; it is revealed in the Arabic language so that they should understand it. Since it is not in any other language, it matters not whether the non-Arabs comprehend it or not.

2. As the Koran is in Arabic, this must be the preferred language of the Arabs.

It was customary for the Jews to read the Old Testament in Hebrew and explain it in Arabic. By raising Arabic to the Scriptural status, the Prophet wanted the Arabs to attach no importance to Hebrew and treat Arabic as their national language.

   c. As the Jews failed to respond to the Prophet, he adopted a really tough attitude towards them:

1 He changed the direction of Kibla from Jerusalem to Kaaba, a small shrine located near the centre of the Great Mosque in Mecca, Muhammad's birthplace. Allah, obviously, affected this change to please Muhammad, as is quite clear from the following verse:

> "We have seen you turning your face about towards the heavens; now we will surely turn you. Turn your face towards the Holy Mosque; and wherever you are, turn your faces towards it."
> (The Cow: 135)

The real purpose of this change was to found the Arab nationalism on a doctrine of self-reverence in such a way that the Arabs should believe in themselves as chosen by God–to be the exalted, the preferred and the best, and all non-Arab Muslims must yield to the basic superiority of Arab nationalism as the Divine command. The reader can see this truth for himself by realising that Muslims all over the world face Mecca (Kaaba) five times a day to bow and prostrate in prayers; they bury their dead facing Mecca; every Muslim is obliged by God's command to visit the Holy shrine at least once in his life time provided that he has the means to do so. All national shrines of the muslim nations are inferior to the holiness of Kaaba.

No place on earth has ever exacted such a tribute of reverence from mankind as the Kaaba. Respect to the Kaaba means, respect to Mecca, respect to Mecca means respect to Arabia, and respect to Arabia, means respect to Arabs, the dwellers of Arabia.

The Moslems say that the Prophet had appointed Bait Ul Maqaddas (Jerusalem) as Kibla because at that time Kaaba, like a temple, was full of idols, which Allah hates. This explanation is contradicted by history: the change of Kibla

took place in 624 A.D. when the Kaaba was still the Holy Shrine of the Quresh where they worshipped their idols, including that of Allah, and it was not until 630 when the Prophet entered Mecca as a victor and removed statues from the Kaaba.

According to the Koran, Allah hates idolatory, the only unpardonable sin, yet Allah the All-powerful, allowed idol-worship in Kaaba and could do nothing to evict them for nearly a thousand years, and He had to wait until the advent of Muhammad to be rid of this extreme abomination. It is obvious that Allah is not a reality but a mental medium to strengthen the cause of Arabia. It is not surprising that Allah speaks Arabic and sends the Koran in Arabic to the Arabic-speaking people.

d. The Arabs have always known that Abraham was the common ancestor of themselves and the Jews but the Bible has portrayed them as superior to the Arabs because according to the Bible, they are from the seed of Isaac, who was borne by Sarah, Abraham's lawful wife, whereas Ishmael, though fathered by Abraham, was borne by Hagar, the Egyptian maid-servant of Sara, Abraham's wife.

According to the Bible, as previously mentioned, God's covenant is with Isaac and not Ishmael, but the Prophet reversed the situation because the Koran claims that:

1. It was Abraham, who along with Ishmael, raised up the foundations of the Kaaba, the House of the Lord;

2. This is where Abraham and Ishmael prayed to the Lord that He should make from their seed a nation which should be submissive to Him (the Lord), and

3. The Lord should send among them a Messenger

(Muhammad) to recite his signs, teach them the Book (Koran)..... (The Cow: 120).

Here is a clear attempt to transfer the splendour of Divine distinction from the Jews to the Arabs. If this is not nationalism, then what is it?

Honesty demands that I narrate the whole truth; there is no historical evidence that Abraham ever visited Mecca. According to the Biblical records and archaeological evidence, Abraham was a native of Ur Kasdim, a Sumerian city, the modern Tall al Muqayyar (or Mughair) about two hundred miles south east of Baghdad in Lower Mesopotamia. After migration from Ur, Abraham first stopped at Haran, then at Bethel, a holy city, where prevailed the cult of El, the Canaanite god. This is where according to Genesis, Abraham built an altar and also took over the Canaanite sanctuary which he consecrated to Yahwe. When he moved to Mamre in Hebron, he received the revelation about the perpetuation of his race. This was the end of his journey. Thus his journey terminated on the Canaanite soil, and not at Mecca.

Again, the scholars have claimed that Abraham was not a monotheist, the believer of one God; he practised monolatry, that is, worship of one among many gods. It has been remarked that he swore by "the Lord God Most High" i.e., both Yahwe and El Elyon. It is this El who was to be known as Allah in Mecca and whose statue was worshipped in Kaaba for centuries.

Here one can see the struggle for national supremacy between the two Semitic wings; it has been going on for many centuries and is getting worse instead of showing any sign of abatement.

To raise the prestige of Arabia, the Prophet showered some

stunning sanctity on Mecca, his birth place:

1. For example, the Koran says: "O Prophet! say to them I have been commanded to worship only the Lord of this town, Mecca." (27: 91)

   It is an attempt to establish the special relationship of Allah with Mecca. He is, first of all the Lord of Mecca, and then of the rest of the world. It is Mecca, the birthplace of Muhammad where Allah lives.

2. Abraham in 14: 35-37 is shown asking Allah to make Mecca a place of peace and security. He calls Kaaba, God's Sacred House.

3. In 5: 97, Allah declares Kaaba as the Sacred House, an asylum of security and pilgrimage for mankind.

   The Koran goes even further and declares that Abraham was neither a Jew nor a Christian but he was a Muslim (House of Imran: 60). Yet in another verse, Koran states that Islam is the creed of Abraham who "Named you Muslim."

   (The Pilgrim: 75)

For making Arabia the focus of reverence to all believers, the Koran (House of Imran: 90) has made it obligatory to visit Mecca at least once in one's life-time if the believer has the means to do so. It is called Hajj and is one of the fundamental principles of the Islamic faith and carries the key to paradise. Those who contravene it, are not true Muslims in the eyes of Allah, who may refuse them the bounties reserved for a genuine believer.

Mecca at that time was just a large village, yet the "Arabic Koran" declared it the Mother of the Cities to raise its status above all the cities of the world.

(Council: 5)

No national leader has ever devised such a patriotic scheme. Its beneficence to Arabia can be judged by a single factor: in modern times Mecca attracts at least two million pilgrims from all over the world every year. Assuming each pilgrim spends three thousand pounds sterling, Arabia draws an income of £6,000,000,000 per annum. The population of Saudi Arabia is said to be 6,000,000. It works out an annual income of £1,000 per person including women and children or £5,000 per family which is still greater for a comparable family on Social Security in Great Britain and many other European countries. Since the Hajj - income counted as the mainstay of the Arabs before they discovered their oil wealth, one can gauge the patriotic magnitude of the Prophet. With it goes, the international reverence and the belief in the holiness of Arabia. Fancy several hundred million people throughout the world bowing and bending towards Mecca praying and begging for Heavenly mercy. And this happens not once a year or a month but five times a day!

In it lies the national magnitude of Muhammad, his vision, his wisdom and greatness of character. What a patriot the Prophet was! There is none who can be compared with him in patriotism.

The Prophet declared his nation and country as sacred by the force of revelation; he knew that his people could not rule the world until they were welded into an effective fighting force. So he formulated the doctrine of Jehad i.e. fighting against the unbelievers for taking over their country, personal possessions and women, and subjugating them to the Arabian hegemony.

This is how the doctrine of Jehad worked:

1. He told the Jews: "If you become Muslims, you will be protected. Otherwise, you should know that the earth belongs to Allah and His Messenger (Muhammad), and I want to expel you from this land."

   (Sahih Albukhari Vol: 4)

2. Since the ambition to possess the entire earth or the best part of it required military enterprise, the Prophet declared:
   "The paradise lies under the shades of the swords."

   (Sahih Albukhari Vol: 4)

3 To give his followers the status of divine warriors, the Koran declares:
   "God has bought from the believers their selves and their possessions against the gift of Paradise; they fight in the way of God; they kill and are killed; that is a promise binding on God....."

   (Repentance: 110)

Paradise is the place of plentitude replete with beautiful women and boys. If a Muslim soldier wins, his life becomes a paradise on this earth because of the booty he receives by way of wealth and women. If he is killed in the battle, he goes straight to the paradise. Therefore, he cannot be the loser. What a philosophical temptation to murder, pillage and imperialism it is!

4. Since Jehad is against the unbelievers, the Prophet created unlimited opportunities for holy wars by declaring all other religions false and ungodly:

"And whoever desires a religion other than Islam, it will never be accepted....."

(The House of Imran 85)

5. The Prophet abrogated all other religions because he called himself to be the apostle of all humanity. "Any Jew or Christian who heard of me but did not believe in me, would go to hell."

(Sahih Muslim Ch. LXX1)

6. The Prophet declared that he was commanded to fight against people ceaselessly until they confessed that there was no god but Allah and Muhammad was His Messenger (prophet). The lives and riches of the people could be guaranteed protection on his behalf on the fulfilment of this condition only.

(Sahih Muslim Ch. IX)

In fact, these holy wars were the wars of national ambition and contained all those elements of savagery as did the wars of the infidels. The Prophet himself declared: "war is a deceit," which it is. Therefore, its consequences could not be congenial to the Prophet's claim of "being mercy to all beings." Al Bukhari Vol. 8 has recorded some examples to this effect. Let me quote three:

1. The Prophet cut off the hands and feet of the men who belonged to the tribe of Uraina and let them die bleeding.

2. When men from Ukl committed crimes, the Prophet had them arrested. Their hands and legs were cut off, their eyes were branded with red-hot irons and they were thrown at Al-Harra. When they begged for drinking water, it was refused and they died thirsty.

3. Those who fought against him, he amputated their limbs and they died of bleeding.

The prophetic attitude is justified on the authority of the Koran:

The only reward of those who fight against Allah and the Messenger is execution or crucifixion or the cutting of hands and feet from opposite sides, or banishment from the land. (The Table: 33)

Thus, one can see that Islam is not a message of mercy but a secular code like all other contemporary codes. To perpetuate opportunities for war to keep the Mujahedeen (warriors of Allah) on war footing, Islam is based on the hatred of non-Muslims. Consider the following:

1. Do not pray for your dead mother, father, relatives or friends, nor go near their graves, if they were unbelievers. (Repentance: 189)

2. The believers must not take unbelievers for friends. (The Woman tested: 10)

3. Muslims must wage a struggle against the non-Muslims and be harsh with them. (The Forbidding: 5)

4. Slay the idolators wherever you find them. (Repentance: 5)

5. Slay the unbelievers wherever you find them; take not to yourself any one of them as friend or helper. (Women 90)

6. God urges the Prophet to be tough with the unbelievers and assures him that they will not be

able to resist him much longer.
(The Confederates: 60)

7. God has cursed the unbelievers and prepared a blaze for them. (The Confederates: 65)

It is quite obvious that as Karl Marx, centuries later, dreamt of creating a world order based on social abrasion in which victory of the proletariats was assured, the Prophet wanted to found a world order on Divine friction which sought to assure ascendancy to his followers led by the Arabs.

Of course, there are certain verses in the Quran which suggest internationalism but their meaning is misunderstood. The faithful do not seem to realise that during the life-time of Muhammad, Islam was confined to Arabia. Therefore, whenever, the Koran addresses the audience as "people" "believers" or "faithful," it addresses the Arabs who formed the audience. The fact that the Koran which emphatically calls itself as the Arabic Koran so that the Arabs must appreciate the nature of the message, clearly states the national spirit of Islam.

Nationhood is a natural social unit which also serves as a measure of morality. From the union of a man and woman emerge children who multiply into grandchildren, great-grandchildren, clans, tribes and nations, who come to occupy a certain land. Thus they have not only a blood-tie but also a common language and share customs and traditions common to their ancestors. Again, their land or country plays a major role in their destiny not only as their birthplace but also because their honour depends upon its freedom from the foreign predators. This racial unity of the people associated with the motherland (fatherland) gives birth to a common interest which is shared in varying degrees by all its people, and serves as the uniting force. Of course, religion or social dogma such as socialism also plays a role in the history ~~of~~ a

nation but this is of secondary nature. Religion supplies a blind force which is weakened as the people become more intelligent and rational. Again, the national interest always rides the religious interest unless a country is run by a group of traitors or religious fanatics. Even the Arabs are divided into many nations, each looking after its own interest. The recent Gulf war has spelt this truth out quite clearly.

In fact, the concept of national honour and the ambition to be a great nation form the pillar of morality. The greater nations have greater customs and traditions and higher standards of morality but the nations such as people of the Indian subcontinent, who do not believe in nationalism, practise convenient morality, which is the bane of their social and political integrity. The creation of Pakistan shows that nationhood is a reality and not a sentimental mumbo-jumbo. This country was created in 1947 on a religious basis, but in 1979, the eastern half ended the union on racial grounds after a lot of bloodshed. The remaining four provinces are constantly bickering for similar reason. As there is no national sense of honour, the moral integrity of its people is about to collapse any time.

However, Fascism and Natzism are the perverted forms of nationalism. They represent an acute condition of mental illness, because a nation is an integral part of the human race and is thus accountable to the wider interests of mankind. No nation is intrinsically superior to other nations because they all have the same origin. A nation's superiority is to be judged not by its political or economic dominance but by its services to humanity. Thus every powerful nation has a duty of care to the weaker nations.

A truly civilised nation abhors racism which is an expression of man's lower instincts. This is the reason that the cultural decency is a part of nationalism. It means that a civilised nation opens its doors to the needy members of foreign

nations to become its part on humanitarian grounds and treats them as if they were racially one of them. Great Britain, the United States, Canada, Australia, Germany and France are some examples of adoptive nationalism. It shows the human link of nations which overrides other conditions but it cannot be practised on a "free for all" basis owing to the local considerations.

The Prophet's nationalism was imbued by the religious overtones. A Moslem had some privileges like the Arabs but he was still an Arab subject because the government belonged to the Arabs, especially the Quresh.

The Prophet made the sanctity of his own person as the cornerstone of the Islamic edifice. For example, without believing in him, the belief in God is absolutely useless. The projection of himself as the Behavioural Model (USWA-e-HASNA) for the believers, no matter where they may be, has served as the fountain of Arab national superiority for centuries.

It should be clearly understood that the prophet was an Arab who had inherited the Arab culture. Therefore, he lived like the fellow Arabs. In the beginning, religion was the only difference between him and the fellow Arabs. Once they had accepted his faith, there were no other cultural differences to be resolved. They all spoke Arabic, wore similar clothes, ate the same food, followed similar customs and traditions, experienced similar winters and summers, shared the same national anniversaries, history and temperament.

Since nobody can enter paradise without the Prophet's consent, and the Prophet will intercede for his followers only, it is thought absolutely necessary by the believers to follow the Prophet as the Behavioural Model in every detail

with utmost sincerity. The faith has come to mean, not only to pray, fast and perform Hajj, the way the Prophet used to do, but also look like him, that is, to cut hair like him, wear clothes like him, walk like him, talk like him, sleep like him, eat like him, adopt his manners and customs. Above all, love and hate what he loved and hated. This tendency has had a devastating effect on the national character of foreign nations which came to accept Islam, possibly with the exception of the Turks. As the Prophet loved Arabia and its cultural traditions, the foreign Muslim nations started loving Arabia and its traditions at the expense of their own countries and cultures. It should be noted that the Prophet hated infidels. As the ancestors of these foreign nations were invariably unbelievers, they started hating their own forefathers to love the Arab heroes. The Prophet's assertion that the Muslims are one nation, and infidels are another, accelerated the process of the foreign Muslims' unity with the Arabs, but as the Behavioural Model was Arabian, the relationship between the Arabs and the foreign Muslims became that of a leader and the led or the master and the slave. This influence which was originally of individual nature, eventually penetrated the foreign institutions. For example, most of the Muslim shrines are in Arabia i.e.in Mecca and Medina, but all other shrines in the foreign lands are subordinated to the Arabian shrines. This cultural following of the foreigners has assumed slavish mentality because whatever they think or do must conform to the patterns of thinking and doing set by the Arabian soil and culture. As a result, the foreign Muslims have little or no loyalty to their own motherlands for being devoid of national honour. This is nothing but the miracle of the Prophet who imposed the everlasting hegemony of his own people on Muslims of foreign nations. I salute him and applaud his ingenuity because he has created similar relationship between Arabia and the foreign Muslim countries as it exists between a burning lamp and moths; these insects are impatient to cremate themselves on its flame without any coercion on the

part of the lamp! This divine imperialism has no parallel in history. About two dozen countries which the Arabs conquered, are still in their possession as "Arab countries." One wonders what happened to the original populations. They are obviously ashamed of their real identities and want to be known as Arabs.

This concept of one Muslim nationhood or the Arabian over-lordship equally applies to the nations which were once the pillars of civilisation. What happened to the Egyptians, the great followers of the exalted pharaohs, whose splendour covered 3000 years of history? They all have become Arabs. What happened to the mighty Iranians who had not only a glorious history of 1200 years but produced their own prophets of gigantic stature? The grandeur of the Iranians was so great that the traditions of their imperial court were closely imitated by Alexander the Great, the Roman emperors and the European monarchs. They influenced the Roman law, checked the foreign advance in Asia and humiliated the Romans again and again. Their prophets such as Zaratushtra and Mani influenced religion and world thinking. But since they have become spiritual satellites of Arabia, their national star has been on the wane. India is yet another example of this saga. This land has exerted more influence on the world civilisation than any other country in the world. Its inventiveness through steel, cotton and water technology made a tremendous contribution to the international culture, and its philosophical and religious movements have orientated the human mind in the East and the West. But now she is at the lower rung of the Third World. The Hindus, though did not lack the nerve to defend their country, never respected the idea of nationhood owing to the Caste System. Before the entry of Islam, India was not only a free country but also the richest and technically the most advanced in the world. It was its misfortune that neither it became an Arabian land like Egypt, owing to its strong local influences nor could it retain its quasi national character like the Iranian for lacking the

the proud imperial traditions. As a result, the Muslims of India, Pakistan and Bangladesh, whose numbers touch the 400 million mark, totally lack the concept of nationhood. They are refugees in their own countries for having no real love and respect for their motherlands. Since national consciousness has the same relationship with a people as backbone has with the body, it is natural for these people to keep drifting until they realise that their homelands are, where they were born, and not in Arabia. This situation has been worsened by the fact that these "nations" are poor and victims of social tyranny, which pays lip service to justice and human rights, while doing exactly the opposite. It is usual that a person who lacks pleasure, habitually dreams more of it. Therefore, the Moslems of these lands miss delights of paradise violently and look forward to the fulfilment of their frustrated ambitions in the next world. As it is the Prophet who holds the key to paradise, these people have become even more fanatic followers of the Prophet, and are prepared to do anything in the name of Muhammad to qualify for admission into paradise. It is the national struggle for survival, honour and supremacy which makes a people great. By destroying the national spirit of the non-Arab Muslims, Islam has demolished the Asian centres of civilisation such as Egypt, Iran and India. This fact is amply vouched for by the economic and political splendour of the Far Eastern countries which have not been gripped by the Islamic concepts, and are guided by the law of reason, and national considerations. Japan, China, Korea, Taiwan, etc., are fairly free from hunger, disease and tyranny. These nations are living in a paradise on this earth whereas the believers are dreaming of an imaginary heaven, and through sheer frustration, are becoming more and more fanatic. This is the reason for the rise of Islamic fundamentalism, and not that they want to practise Islam, which is impracticable in the modern world. They are crying for an Islamic government under the force of propaganda without knowing anything about its nature. Therefore I may briefly touch upon this subject to

show that revelation is neither for ever nor is it capable of solving human problems, which people have to tackle themselves. The Muslims claim that Islam is a complete code of life. It is nothing of the sort. This is the reason that no Islamic government has ever been introduced in the long history of Islam. It is just a political slogan of those who want to fool people to satisfy their own ends by exploiting people's religious susceptibilities. Some fifty years ago, India was partitioned to create Pakistan for the introduction of an Islamic government. After half a century of cogitation, nobody knows what Islamic government is, nor is there any likelihood of its enforcement during the next century and thereafter. It was just a cry of the power-hungry men who exploited the word: "Islam" to gain power and wealth. If these leaders were honest in their assertions, they should have given the exact details of the Islamic government to the people before embarking on their mission.

Since Muslims are becoming more fundamentalistic every day, I may examine the major precepts of Islam to expose their irrelevance in the modern world:

1. The first Islamic assertion is that government belongs to God. No, government belongs to the people. What makes man a man is his free will i.e., the freedom to choose and refuse. He can do so only if the government belongs to man.

2. Muslems claim that:

   a. Islam offers a particular system of government,
   b. and this system is democracy.

Neither of these assertions holds good: Firstly, when the Prophet died, succession became a very acute problem, indeed. He left no instructions how to appoint his successor though the Shiites claim that the Prophet had nominated Ali to

take over the government. An indecision about such a vital point shows that there is no such thing as Islamic system of government.

Labelling a few laws as Islamic government, especially when most of them were borrowed from Iran, do not create the structure for an independent government.

Secondly, Islamic government is not democratic. As stated earlier, its head has to be a Qureshi. At the most, it can be quasi oligarchic.

Its first four rulers were appointed differently: Abu Bakr was chosen through a stratagem. Omar was appointed by Abu Bakr. Having failed to persuade Abd-Ur-Rahman to accept nomination, Omar appointed a committee of six men to choose his successor. They chose Uthman. Selection by six men is surely not democracy. When Uthman was assassinated, Ali was raised to the status of the Caliph by his own clan, the Hashamite. I need not mention the Battle of Karbala and the heroic deeds of Hussain. The fact is, thereafter the Islamic Caliphate became a dynastic rule or kingship.

Thirdly, the Khilafat-e-Rashida i.e. the rule of the first four Caliphs is considered as the Golden Period of Islam as well as the model Islamic government, and thus emphasis is laid on following its example. Unfortunately, the believers do not know the whole truth about this period. To start with, 90% of all Arabs after the Prophet's death refused to pay Zakat and thus turned renegades (Murtad). They actually marched on Medina. It was the courage and timely action of Abu Bakr which repulsed them. Had they succeeded, it would have sounded the death knell of Islam. Only Abu Bakr died naturally after a rule of eighteen months whereas Omar, Uthman and Ali were assassinated.

How golden was this period, can be further assessed by the fact that the Arabs made a profession of robbing and murdering the non-Moslems in the name of Allah, but they called it Jehad. Egypt and Iran were the early casualties. It was the pillaged wealth and the abducted daughters and sisters of the foreign nations which lent the golden touch to this Arab era.

3. They claim that Islam is a Socialistic system. It is totally untrue. Of course, Islam is an advocate of charity and advises the faithful to give away what is over and above his needs, but this is completely a moral precept, and has nothing to do with the Islamic law, which is essentially feudalistic. Islam openly declares that God makes king whom he likes, and gives wealth to a person without reckoning: wealth includes all types of possessions, i.e., money, land, buildings, etc. It means that both democracy and Socialism are un-Islamic.

4. Islam has no economic doctrine. For example, it forbids receiving and giving interest whereas interest is an essential economic factor, and it is impossible to run an economy without it. All those Muslim leaders, both political and religious, who raise slogans for the abolition of Riba (interest) receive interest from banks, building societies, insurance companies and national bonds. Even the Islamic governments lend their petro-dollars on maximum interest. The advantages of interest as long as it is not extortionate, far outweigh its disadvantages.

5. Islamic laws are bound to be impracticable because they were devised or adapted 1400 years ago. Take purdah or hijab, for instance. It is a stern Koranic command, yet it has been ignored nearly by

all the Muslim countries. This is equally true with regard to polygamy and the laws of inheritance, divorce, Khula, etc. To hide these deficiencies, the zealots have made misinterpretation as their greatest hobby. No matter how un-Islamic a practice, they quite artificially put the stamp of the Koran or the Hadith on it.

6. Islamic hatred for non-Muslims makes Islam the opponent of human rights. This is the reason that one cannot find many non-Muslims in the Muslim countries. The Prophet ordered his followers to expel all pagans from Arabia and he himself banished the Jews. In fact, a hadith says: a Muslim in anger can slap a Jew without fear of compensation. Similarly, a Muslim cannot be executed for murdering a non-Muslim. Further, the aggressive nature of an Islamic regime can be judged by the fact that the Muslims have their mosques in Benares (India), the spiritual centre of Hinduism, but nobody can build a temple, church or synagogue in Mecca. Again, as association of a Muslim with a non-Muslim is forbidden by the Koran, membership of the United Nations by all Muslim nations is un-Islamic. What a model of international brotherhood it is!

CHAPTER 3
The Islamic Culture

What I have stated in the previous chapters, lays down the foundation of the Islamic Culture. What is Islamic Culture?

Islamic culture is fundamentalistic for being based on the hatred of non–Muslims. In an Islamic state, discrimination is to be maintained legally against an infidel by subjecting him to Jazya (Poll tax).

In fact, Islamic culture is an extension of the Arab imperialism which has weakened the sense of national identity of the non–Arab Muslims to such an extent that they prefer to call themselves Muslims, the people associated with the Arab traditions instead of being Indians, Pakistanis, Iranians or Afghanis. Thus they are easily excited in the name of Islam to do what they will not do ordinarily. Again, as it is the faith of every Muslim to rule the non–Muslims, it makes this culture extremely aggressive.

It is an Islamic law that a Muslim must not befriend a non–Muslim even that be his mother, father, brother, sister or son. Nor must he participate in their rites of birth and burial. This is a disturbing aspect of Islam because it forbids a Muslim nation to be a member of an International Organisation such as the U.N.O. or to respect the concepts of human rights and civil liberties. It is dangerous to peace.

Being a despotic culture, it is inimical to democracy, the system of social equality and people's sovereignty. It is because in Islam, the government belongs to Allah; man must obey the laws made by God and the Prophet without questioning them, irrespective of how irrelevant and outdated

they may be. Absolutism has always been the source of aggression.

A peculiarity of Islam is that it glorifies violence and sanctifies murder and pillage of the non-Muslims and abduction of their women for spreading the name of Allah who claims to be All-Powerful, yet dependent on man for proclaiming His glory! He also calls Himself the Most Merciful, yet He sanctions the basest form of cruelty to those humans, who are not inclined to acknowledge Him as the Divine. Murder, rape, pillage, abduction, etc., are the worst forms of moral vices, yet Allah adores them as virtues for the Crusaders (Mujahedeens) who subjugate the non-Muslims to the yoke of Islam. One is baffled by such a morality which has been invented to initiate aggression. A Muslim calls it "Jehad," the Holy War irrespective of the unholiness of the ways and means of waging it. Since it is impossible to be a great nation without practising greater morality, the Muslim morality as practised in India, Pakistan and Bangladesh has suffered for lack of national conscience.

The economic weakness of the Muslim world has contributed towards the misfortune of the adherents of Islam socially as well as religiously. The leadership in these countries keeps brainwashing people with the ever-increasing miraculous powers of the Prophet who will find a place in the paradise for his followers irrespective of their moral failings. For subjecting masses to social injustice and economic exploitation, these leaders fool them in the name of the Prophet. As a result, social justice is becoming a joke in these countries, correspondingly raising their hopes of Deferred Fulfilment, that is, the Prophet will compensate them in the next world by getting them into the paradise. This is what is making the Muslims more fundamentalistic and aggressive every day, projecting them as a threat to the survival of humanity.

The discussion that I have initiated is not only novel but may also appear nasty, nauseating and negative to those who think of Muhammad as the greatest of all prophets, and even greater than Allah Himself. Revelation, the pivot of prophethood, does not stand up to rational examination. Having discussed it in detail in my books "Eternity" and "The Universal Mystery," I need not analyse it here but ought to mention two points for making the narrative more effective and informative:

Islam propounds the concept of a creator God who is All-Powerful, Absolute and totally Independent. The doctrine of revelation negates it completely for two reasons: Firstly, the Koran depicts Allah as desperate for being loved and worshipped. He not only swears at the unbelievers and threatens them with the most sadistic punishment of hell but also bribes them with paradise full of beautiful virgins and pretty boys. Such a God cannot be independent whose happiness and unhappiness depends on whether man acknowledges Him his Lord or not. Not only that, the doctrine of revelation makes God dependent on the will of a man, who claims himself to be a revelationist i.e. the prophet. Such a God cannot be Independent, Absolute or the Creator.

Some believers, to overcome this difficulty, think of a prophet as God-incarnate. For example, the Christians hold Christ as God, the Son, or simply God. Similarly, most Muslims, think of Muhammad as God's Beloved, the Cause of the creation or just God. Unless faith is a form of sheer make-believe, a prophet must have some physical qualities to distinguish him as divine but as we know a prophet is subject to birth and burial, he eats and drinks and answers the call of nature, he has sexual desires, fathers children, feels sad and glad, becomes ill and needs medicines, grows old and eventually dies. These all are human traits. How can one call a prophet Divine?

One ought to realise that man is an exalted being only because he is endowed with rational qualities such as thinking, reasoning, analytical powers. Therefore, what gags human reasoning is antihuman. Thus faith, which makes man acknowledge the ridiculous as the right, is a form of make-believe. Since revelation, the source of prophethood, utterly fails the test of reasoning, faith in a prophet is just an act of make–believe inspired by fear, tradition or propaganda.

It is not Muhammad's prophethood which is under discussion here. I am interested in his human stature, which was magnificent. In fact, he was the greatest national leader that mankind has known. This aspect of his personality is overshadowed by his claim of prophethood. Therefore, I should refer to his secular eminence, and emphasise that Muhammad was the Builder of the Arab Empire. His brilliant success in this field made a generous contribution towards his spiritual stature.

Of course, Muhammad was an orphan, and thus had certain disadvantages, which were made good by a loving grandfather and an uncle. However, the dynastic merits that he had, surpassed his disabilites. He belonged to the tribe of Quresh who had gained a position of superiority for being the lords of the Meccan temple, the Kaaba, and thus came to be known as the people of Allah. Marital union with Khadija, was yet another blessing which Muhammad enjoyed for 26 years until her death. She was a loyal spouse whose wealth and support helped her husband considerably. It was she who confirmed his mission by becoming the first convert. Ali, his first cousin, whom he had adopted, was the second person and Zaid, his former slave, was the third person. Abu Bakr, who deserves a good deal of credit for the success of Muhammad's mission, was one of his old wealthy friends and an early convert. Thus Muhammad had a small core of devotees coupled with the means to achieve a determined

ambition.

After receiving command from God to preach His name, the Prophet did not spread the gospel publicly for three years though he did acquaint his family-members with the new doctrine. However, what is perplexing, is the fact that if he was a prophet before Adam was created, why did he not spread the message until he was forty? Did he not neglect his duty for four decades? It is more likely that he was not aware of his prophethood.

Revelation is the device which makes a man, (the revelationist) divine but reduces the stature of God who becomes dependent upon the revelationist i.e. the prophet, to execute His will. Getting adored and worshipped by man, is God's greatest desire. Since it is man who serves as the medium of granting this burning wish to God, man ranks as God's superior. Thus the device of revelation is derogatory to the dignity of God. Again, as nobody can see or contact God directly, it is the prophet, who speaks to people, becomes as God-incarnate. This fact is quite evident in the world of Islam because the Muslims love Muhammad more than God, and believe that the Prophet can bestow salvation on any one he likes but God cannot do so without the Prophet's consent!

However, revelation is a very clever principle because it makes the prophet a go-between-God-and-people. If things go well, the prophet gets the credit but if they do not, he remains clear of the blame because it is God who is the cause of everything and whose will must be respected under all circumstances. The major benefit of revelation is that it projects God as All-Knowing, All-Powerful and Omnipresent. Therefore, it is much easier to lead and motivate believers in the name of God. Yet another superlative advantage of revelation is the prestige of the prophet whose person becomes sancrosanct and whose word is considered as the Word of God.

History has noted that a prophet is not a recessive but a dominant person. Leading people by dictating their preferences and aversions, he establishes himself as their leader and expects the maximum adoration for his person. Though he may claim himself to be the lieutenant or servant of God, in practice he acts, and is considered as God himself. God is a fall–guy who stays in the background and cannot be contacted by the seekers; all His devotees must seek Him through the medium of the prophet!

It is for this reason that the Koran treats Muhammad and Allah as one; they both decide important matters together and nobody has the power to question their decisions. The Koran clearly states that Muhammad shall sit on the right hand side of Allah on the Day of Judgement. Very clearly, it shows the inadequacy of God, and this point is further driven home by the fact that nobody can become a Muslim just by believing in Allah; one must believe in both Allah and Muhammad.

However, nobody can become a prophet unless there is a God. Revelation is a Semitic device. This is the reason that all Semitic tribes had their own Gods and every local ruler used to issue a legal code in the name of his God whose servant and representative he claimed to be. Though he commanded people as he pleased, he expressed his commandments as revelations from God. It had two great advantages, firstly, it made their rule look impersonal and as a duty laid upon them by God, and secondly, it gave their government a supernatural force which created a considerable national and social cohesion between people for having the same God who was anxious to steer their ship of life through stormy and serene conditions. As today, motherland or fatherland is the pivot of nationhood, in the Semitic culture, the tribal or national God has been the fulcrum of a group's

nationality. The concept of Yahwe has rendered this service to the Jews in diaspora. Without it, they could not have retained their consciousness of national unity despite being scattered in so many lands.

The Prophet Muhammad was a wise person. He knew that the greatness of a leader depends on the greatness of his followers. Therefore, he wanted to create a great nation, and needed a backbone for restructuring an Arab nation, which at that time was bitterly divided into clans and tribes, having no national unity, and perpetually at one another's throat. This was the reason that the Kaaba had become a pantheon, the abode of many gods, created by the foreign influences such as Greek, Roman, Iranian and Indian. Thus, different Arab tribes had a varying degree of devotion to different gods. It was divisive, and injurious to the national unity.

This is what necessitated the creation of a national God. Muhammad knew of a precedent i.e. Moses, who founded in the 13th century B.C. the community known as Israel. He was a great prophet and teacher. There is hardly any doubt that Muhammad was aware of the contents of the Torah, also called the Pentateuch, the five books of the Bible whose authorship is ascribed to Moses. This is borne out by the fact that Warqa Ibn Naufal, the cousin of Muhammad's wife, Khadija, was a learned Jew who interpreted Muhammad's experience in his place of retreat at Hira.

By noting the salient features of Moses' life, we come to realise that he was the model that Muhammad followed in mission and details. Moses was brought up in the Egyptian court as a prince but his people, the Hebrews, had been subjected to a most despicable bondage. His people were just a rabble having no social organisation or sense of nationhood. To restrict their numbers, the Egyptian Pharaoh had ordered the extermination of each Jewish male birth. Moses found the

courage and determination to secure the release of his people from Egypt.

Moses was a warrior and a general. Though these virtues had a great value for building a nation, they were not sufficient on their own. As Pharaoh commanded the Egyptians in his capacity as God, Moses must acquire some kind of divine status to impress upon people with a supernatural support.

Moses had married Zipporah, the daughter of Jethro, and accepted responsibility for his flocks. One day, when he roamed the wilderness, looking for pasture, he reached the base of a mountain where he was suddenly absorbed by an unusual spectacle. He saw a bush which was burning but it did not suffer consumption. As he stood dazed, a voice rang in his ears telling him not to come any closer. It was the voice of God, who claimed to be the God of Abraham, Isaac and Jacob; He was calling him to deliver the Hebrews from Egypt. Thus Moses projected himself to be the champion of his people. His act of deliverance displayed the might of Yahwe, the Jewish God, who showed his highly miraculous powers to subdue the Pharaoh. It was necessary to demonstrate God's powers for convincing the Hebrews (the Jews) that their God was All-Powerful, and therefore, nobody should underestimate Him. Not only that, Yahwe, being the causative form of the verb "to be" is the Creator God. It means that the Jewish God is the sovereign Lord over nature and the nations of the world.

Idolatory was the accepted form of worship in the ancient world. The devotees had to imagine the form of their deity to be able to worship Him/Her. However, Moses introduced a novel element into worship. By declaring Yahwe unimageable, he declared that God could not be represented through stones or any other materials, and thus abolished idolatroy. The Hebrews had learnt to worship various gods in

Egypt. By projecting Yahwe the jealous God, who was also very retributive, Moses persuaded his people to believe and worship one God, who must serve as the cause of national unity by becoming the common denominator of their faith. To convince his people of the splendour of Yahwe, His appearance in chapters 19 and 20 of Exodus is associated with a terrific storm at Mount Sinai. This was a revelatory experience to be remembered by all including Moses.

The master stroke of the Mosaic approach was his Covenant with God at Sinai. He modelled it on the Hittite lines i.e. in such stipulations the Hittite suzerain granted the treaty to his vassal as an act of kindness in return for acknowledging the favours that the former had bestowed on the latter, and were to continue as long as the vassal obeyed the law laid down by the sovereign. The vassal was not allowed to follow any other law. This served as the fountain of monotheism i.e. the worship of one God. Thus, Pentateuch i.e. The Torah was God's law binding on all Jews.

According to this covenant, Moses was the prophet of Yahwe, the God, as before him, Abraham, Noah, Jacob, etc., had been His prophets, who were entrusted with the duty of making their people obedient to God.

By declaring Islam as the religion of Abraham, Muhammad was able to borrow most of the Jewish canons and methods. Though he originally sought the amalgam of the Jews with his own people to capitalise on the Jewish experience, and thus heaped a lavish praise on their excellence and made Jerusalem the Kibla for Islam, but when he realised that the Jews were extremely reluctant to lose their national identity, he condemned them outrightly to raise a nation which was purely Arab. For this purpose, following the Jewish model:

1. He wanted to establish the existence of a God easily identifiable with the Arabs, who must worship Him

exclusively to experience a common factor of national unity.

2. He wanted to declare himself as a prophet i.e. the sole medium of God's instructions.

3. He wanted to create a Holy Arabic Book as the Jews had Torah in their own language.

4. For creating a separate Arab nation, he wanted to assure his people that God had made a covenant with Abraham and Ishmael and not Abraham and Isaac as the Jews claimed. (Ishmael was the ancestor of the Arabs whereas Isaac was the progenitor of the Jews). Here one can clearly see the national approach.

5. Above all, the Arab cultural institutions must be incorporated in Islam to make it easily acceptable to the Arabs and to give them distinction over the non-Arab Moslems.

6. The Prophet's wisdom and the spirit of national beneficence is confirmed by the element of universality he introduced into Islam by making it congenial to the Arab nationalism.

7. Like Moses, the Prophet Muhammad also made warfare the main tool of enhancing his national prestige. For making his people willing fighters, Muhammad made killing and plunder the acts of holiness leading to paradise where in luxurious settings the most beautiful virgins and youths await the coming of the Muslim martyrs to delight them with their charms and services. The Prophet called the plunder and murder of other nations in the name of God as the Jehad which brought secular

dominance in this world and the pleasures of paradise in the next.

What I have said above is the truth and nothing but the whole truth, and it was all in the national cause. As stated earlier, the Prophet built the structure of Islam around the sanctity of his own person by declaring himself to be the Model of action, the Blessing for mankind and the only Intercessor. Of course, he wanted to be at the head of his nation but he knew that the greatness of a leader depends on the greatness of his nation. Therefore, he classified humanity in the following order;

a. Muhammad is the best of all mankind.
b. His family Banu Hashim is the best of all families.
c. His tribe, the Quresh are the best of all tribes.

I have already quoted the appropriate hadiths to this effect and need not repeat them. However, I may add that if the Quresh were best of all the Arabs, the Arabs themsleves must be above all nations. This point emerges clearly from the fact that only the Quresh were eligible to rule. As they were Arabs, it follows that the destiny of all non-Arabs, whether Muslim or not, was to be ruled by the Arabs, as the will of Allah.

1. Why did the Prophet choose Allah as the God of Islam?

Allah was a statue in the pantheon of the Kaaba i.e. it was one of the many idols, but it was distinguished for having a special association with the Quresh, who were called as "the people of Allah." It is well-known that in the other Arabian kingdoms such as Saba (South Arabia), the earlier form of government was in the hands of Mukarribs,

the high priest-princes, who wielded religious and temporal powers in the state. The state of the Himayari which sprang up between 115 and 109 B.C. was also organised on the priest-prince principle. In fact, it had been customary in all states of the Arabian peninsula that the head of the state should also be the religious leader for acting as the vicar or caliph of the local deity. It is this investiture of divine authority which entitled him to rule people. This theory was also prevalent in the Western Arabia i.e. Mecca; it was Allah's grace which gave Quresh, the priestly and dynastic exultation. Thus, Allah was the tribal god for the Quresh to which Muhammad belonged. Wisdom required of Muhammad to declare the oneness of Allah to deny the existence of all other gods which had sprung up from the foreign influences and chiefly belonged to the other Arabian tribes. The glorification of Allah, besides national consideration, also had psychological connotations: it was to please the Quresh whose preferred social position must influence the other tribes. Again, as Allah was the god of Quresh, it was easier for other Arab clans to accept the political and spiritual hegemony of the Quresh when it was to become the command of Allah.

The oneness of Allah required not only the destruction of other idols but also the statue of Allah himself, who had such an immense stature, that being transcendent, He was not imageable i.e. He could not be represented through copper, bronze or any kind of material. The Prophet was a man of great wisdom. By making Allah supreme and an abstruse deity, he was able to share His divinity with Him because he was the only one with whom Allah conversed. The Koran clearly states this

fact.

> "It is not for any believer, man or woman, when God and His Messenger have decreed a matter, to have the choice in the affair. Whosoever disobeys God and His Messenger has gone astray into clear error." (The confederates: 20)

It is quite evident that Allah and Muhammad are one and the same person because whatever is decided, is done by them jointly, and disobedience to the one is an act of rebellion against the other.

Like the Jews, the Arabs must have one God to give them the feeling of oneness. It was more appropriate to the Arabs because they had become warring factions on tribal grounds and could not be welded into one nation without having one supreme God.

Muhammad's wisdom and his love for Arabism is vouched for by his concept of universality. The Jewish Deity, Yahwe, is the God of Israel but the Prophet declared Allah as the God of the universe. The reader, at this juncture is entitled to ask me, "How on earth, does this support Muhammad's theory of nationalism?"

The answer lies in the fact that to give his nation a higher social status, he attached very high sanctity to the cultural institutions of Arabia. Therefore, those who believed in Islam, were also obliged to acknowledge the spiritual hegemony of the Arabian soil as well as its cultural values. One of such institutions was the Kaaba.

To illustrate the significance of this point, I ought to refer to Zion. This was the Jebusite city captured in the 10th century B.C. by David, who adopted the Jebusite rituals. It was a

pre-Israelite Canaanite name of the mount upon which Jerusalem was built. The word "Zion" appears in the Old Testament 152 times. Thus Zion has come to mean the city of Jerusalem rather than the hill, itself. Both the heathen and faithful know the sanctity attached to the word: "Jerusalem" yet it is usually the name: "Zion" which carries the emotional and religious overtones. It is because Mount Zion is considered the seat of Yahwe, the God of Israel; this is where He dwells (Isa. 24: 23) and where He installed His king, David (Ps. 2: 6). Though Jerusalem was destroyed by the Babylonians in 586 B.C. the loving memory of Zion became inscribed in the hearts of the Israelites (Ps. 137). After the Jews had been expelled from Jerusalem, the prophecy of their return held Zion as the scene of Yahwe's messianic salvation; they were to return to Zion where they would find Yahwe (Jer. 31). Though the Temple itself is in the city of Jerusalem, the reverence shown to Zion, raised it to the dignity of the Jewish homeland. It is symbolic of Judaism, and has come to mean the centre of the Jewish national aspirations. The movement known as Zionism which meant establishing a Jewish home in Palestine is a continuation of the reverence to Zion or Jerusalem. By acting as the centre of the Jewish faith and aspiration, Zion or Jerusalem has kept alive the national spirit of Jewish oneness though they have been scattered all over the world for many centuries. It is for this reason that they would not set up a common homeland in the Gentile lands though they had many chances to do so, if they wished.

One further point to note in this respect is, that most of the Jews are racially Jews, and the Jews converted from the other races are a few, indeed. But even these converted Jews, who strictly speaking, are foreigners, think of Jerusalem as their home owing to the divine sanctity attached to it, and give it preference over their own homelands.

After this narrative, it becomes easy to understand the national spirit of the Prophet Muhammad. The Kaaba, a little temple in Mecca had similar sanctity for the Arabs of Jahiliya (the pre-Islamic Arabs) as Zion or Jerusalem has for the Jews. The Quresh, through their religious prestige, had been able to declare their well watered stony valley of Mecca as sacrosanct. As a result, the Kaaba ranked the holiest place in Arabia and people from all parts of the country made pilgrimage to it. This is what made the Quresh of Mecca the guardians of the Kaaba. Allah, the idol of the Quresh tribe, came to be known as the Lord of the Kaaba for this reason. The Prophet included pilgrimage to the Kaaba along with its customary sanctity and rituals, in the basic tenets of Islam. First he called Mecca as "the Mother of Cities" though it was only a small town, and then gave Kaaba the highest degree of reverence. See for yourself:

> "It was Abraham and his son Ishmael who raised the foundations of the House (Kaaba)."
>
> (The Cow: 120)

Since Abraham is the highly praised Jewish patriarch in the Old Testament, and was made "perfect" by God, the raising of Kaaba by him, and Ishmael, the ancestor of the Prophet, lends this place a divine aura and national honour.

(The Cow: 145)

The Koran designates Kaaba as the Holy Mosque and commands Muslims of all countries to face Kaaba when they pray to Allah. They usually do so five-times-a-day. Imagine 1,000,000,000 Muslims from all continents prostrating towards Kaaba simultaneously several times a day!

The Koran further states:

The first House established for the people

was that at Becca (Mecca); a place holy
and a guidance for all beings .....
It is the duty of all men towards God to come
to the House as pilgrim, if he is able to
make his way there."

(The House of Imran: 90)

Every Muslim who is healthy and can afford to undertake a pilgrimage to Mecca, must do so. If he does not, then he is a person of dubious faith and is likely to rot in hell, but the one who has done a pilgrimage to Mecca is sure to enter paradise and taste the pleasure that the most beautiful virgins offer; it matters not that they have been rapists, murderers, thugs, thieves, traitors or vice-mongers.

It is this guaranteee of salvation associated with the Kaaba that makes the non-Arab Muslims prefer Arabia to their own motherlands and they like being called Muslims instead of Indians, Pakistanis or Bangladeshis. They do not realise that the grandeur of the Arab nationalism has paralysed their own sense of national honour to such an extent that they dislike being known what they really are. This is the height of brain-washing.

Physically, the Kaaba is a small shrine near the centre of the Great Mosque in Mecca. This cube-shaped structure is constructed of grey stone and marble. It is oriented in a way that its corners nearly correspond to the points of the compass. Almost throughout the year, the Kaaba is covered with a huge cloth of black brocade. A pilgrim is required to walk around the Kaaba seven times and kiss the Black Stone. It is said that this stone was given to Adam by God when he was expelled from paradise. This tiny Arabian stone commands the greatest respect anywhere on earth by the blessing of the Prophet, yet it is well known to history that during the earlier years of his prophetic ministry, he hardly paid any attention to the Kaaba, but when the Jews refused to

accept Islam, he withdrew the status of Kibla from Jerusalem and bestowed it on the Kaaba. It should also be remembered that kissing the Black Stone is one of the pre-Islamic rituals but it has been retained in Islam as a part of the old Arab culture. Even today the pilgrims attire themselves as they did in the pre-Islamic days for this purpose. Kissing the Black Stone and pilgrimage to the Kaaba are the relics of the period of Jahilaya, and must not form part of Islam; their retention expressly vouches for the national spirit of the Prophet and signifies the true purpose of Islam.

As long as a Muslim lives, he acknowledges Kaaba as Kibla, that is, the direction of his prostration, and when he dies, he is buried facing Kaaba, thus a Muslim is tied to the spiritual hegemony of Kaaba from birth to burial. What an honour the Prophet bestowed upon his country, by subjugating the faith of the 1,000,000,000 non-Arab Muslims to his birth-place Mecca where the Kaaba is.

This is the significance of Kaaba, the Kibla. Originally, Jerusalem was the Kibla of the Moslems. Who appointed Kaaba as the Kibla? The Koran says:

> "We (Allah) have seen thee (Muhammad)
> turning thy face about
> in the heaven, now we will surely turn thee
> to a direction that shall satisfy thee.
> Turn thy face towards the Holy Mosque; and
> wherever, you are, turn your face towards it...."
> (The Cow: 135)

> "Surely God is powerful over everything.
> From whatsoever place Thou issuest,
> turn thy face towards the Holy Mosque;
> it is the truth from thy Lord...."
> (The Cow: 140)

According to these verses, changing the direction of worship from Jerusalem to the Holy Mosque i.e. the Kaaba took place as a favour from Allah to Muhammad, who kept looking upward into the sky, hoping to be heard by Allah. It means that Allah has no will of His own; He is a factotum of Muhammad and does what is required of Him. Appointing or changing the Kibla is a fundamental issue, and is solely a matter for Allah. A prophet who is a human, must not have any say in it, And if he does, then that man is either Allah Himself, or what is being projected as Allah, is not Allah at all.

From the historical review of Allah that I have conducted on the previous pages, it is clear that Allah was just a statue in the Kaaba; it was a lifeless object; it was animated as the Supreme Being by Muhammad. In plain English, it is not Allah who created Muhammad, it is Muhammad who created Allah. Therefore, He is obliged to follow the whim of Muhammad.

Making Kaaba as the Kibla imposes the Arabian spiritual hegemony on the world of Islam the same way as the sanctity bestowed on Jerusalem by Yahwe makes Israel the exalted land on this planet. Everybody knows that it is a part of the racial superiority that the Jews claim. How can it be different in the case of the Arabs? Muhammad was as much a national leader as was Moses; he was even more so because he bestowed racial superiority on his people without declaring so. This vouches for the wisdom and patriotism of Muhammad.

The Prophet knew that one of the reasons that made the Jews a staunch nation was their Book i.e. the Old Testament (commonly known as the Bible). The Bible or more accurately the Pentateuch or Torah though an authorship of Moses, has been projected as the Divine Revelation. Thus Torah, God's book is an integral part of the Jewish

nationhood. Not only does it lend them heavenly grace, but it also binds them together as members of one nation.

Why should not Arabs have the celestial honour of having a book of their own? They needed it even more urgently because they were divided into warring factions - one clan cutting the throat of another with tribal pride. If anybody deserved to have a book, it was the Arabs who had a well developed language and were proud of their poetry. Even more surprising is the fact that though they preferred their own tribe to others, when it came to the appreciation of Arabic, they loved it, and found it the most enjoyable. A revealed book in Arabic was bound to unite them into a nation and exert a strong national influence on them throughout history.

The Koran was such a book. Muhammad claimed that it contained nothing new but was the continuation of the message which Allah had given to Adam, who passed it on to his progeny systematically. Or in the words of the Koran:

> "God chose Adam, and Noah."
>
> (The House of Imran: 30)

> "And Noah we guided before, and of his
> Seed David and Solomon, Job and Joseph,
> Moses and Aaron....."
>
> (Cattle: 80)

From the above verses, it is clear that it is the tradition of Allah to guide every generation through his prophets such as Adam, Noah, Joseph, Moses, etc. This guidance is provided through revelation in the form of a divine book; hence The Old Testament and The New Testament. However, the Prophet Muhammad declared that God had broken with this tradition and made him the last prophet (The Confederates: 40). It stands to reason that if God was interested in guiding

mankind in the past, he should do so until the end of time. Man is as wicked now as he was in the past. If he can guide himself now, he could surely look after himself in the past, and thus revelation was irrelevant at that time, as it is now.

When presenting the Koran to his people, the Prophet said that the other divine books such as the Torah and the Bible could not guide mankind any longer because their contents had been grossly tampered with by the Jews and the Christians. He stressed that the Koran was different because God Himself had guaranteed its integrity against any alteration or interpolation. Is it not amazing that God did not think it fit to protect His other Books but He chose to be the guardian of the Koran? Why?

There is only one explanation for it; that is, Muhammad wanted to make the Koran a part of the Arab national conscience. He, therefore, stressed its Arabic significance:
"The All-Merciful has taught the Koran
He created man
and He has taught him the Explanation."

(The All Merciful: 1)

It means that it is out of mercy that God taught Muhammad the Koran in depth so that he could convey to his people the Koranic message which is glorious (QAF: 1)

By emphasising that it is an Arabic Koran, the Prophet emphasised its national relationship with the Arabs:

"We have sent it down as an Arabic Koran;
haply you will understand."

(Joseph: 1)

To conceal their inferiority complex, the non-Arab Muslim scholars claim that the Koran is the divine message which is for everybody and means well to the meek and the mighty;

the truth is that it is primarily addressed to the Arabs and it is in Arabic so that the Arab should understand it. Therefore, the Koran is a part of the Arab nationalism, and it is especially so because its contents manifestly represent the Arab culture.

What I have said is the truth and not a misinterpretation. See for yourself:

> "A sending down from the Merciful, the Compassionate,
> A Book whose signs have been distinguished as Arabic Koran for a people having knowledge....."
> (Distinguished: 1)

That it is an Arabic Koran, is further stressed:

> "By the Clear Book,
> behold, We have made it an Arabic Koran;
> haply you will understand;
> and behold, it is the Essence of the Book, with US;
> sublime indeed, wise.
> Shall We turn away the Rememberance from you,
> for you are the prodigal people?" (Ornaments 1)

Here it is abundantly clear that it is the essence of the Koran that it has been addressed to the Arabs for their understanding even though they are prodigal people. I must add that "people" means the Arab people, and this is what is meant by it wherever the word: "people" (An-naas) occurs though the mullahs go to a great length to project it as "mankind," as for example in The Night Journey: 105.

I may quote once again from the Koran to elucidate the point that I am making:

> "And so we have revealed to thee an

Arabic Koran, that thou mayest warn
the Mother of Cities and those who
dwell about it....." (Counsel: 5)

Since "the Mother of Cities" is Mecca, and the people who dwell about it are Arabs, these verses finally determine that the Koran is an Arabic Book primarily meant for the Arabs. Its universality simply means that all those non-Arabs who believe in the sanctity of the Koran, must also acknowledge the greatness of its recipients i.e. the Arabs.

To impress the Arabs with the national significance of the Koran, it says:

"If man and Jinn banded together
to produce the like of this Koran,
they would never produce its like,
not though they backed one another..."

These verses need hardly any comment from me except that the Koran is the only book which repeatedly claims that there is another race of beings, living on this planet besides humans, and they are, at least, on a par with humans in matters of intelligence, understanding and performance, if not greater. Nobody has ever seen Jinns. However, it has been stated by certain mullahs (the Muslim scholars) that when the Koran mentions "Jinns," it means the microbes! They in fact, insult the Koran, which requires intelligent beings for its composition, and not the most insignificant insects.

To make itself a part of the national fabric of the Arabs, the Koran states:

"Therefore, recite of the Koran
as much as is possible."

(Enwrapped: 15)

To refresh the memory of the reader, I may restate the salient points which determine that Islam is basically an Arab national movement:

1. The Prophet declared that he was the best individual of all humans; the Koresh, his tribe were the best of all Arabian tribes and Arabs were the best of all nations.

2. For this purpose, he used the oldest Semitic device of revelation to declare himself a prophet, who is supposed to have no axe of his own to grind but does what he is told by God.

3. As the Jews had a national God called "Yahwe," the Prophet chose Allah, the Lord of Kaaba, an idol of his own tribe, and raised it to the dignity of the one supreme God.

4. The Prophet made Kaaba, the sacred shrine of the Arabs as the holiest place of Islam so that whoever believes in Islam must also acknowledge the greatness of Arabia and its people.

5. He made Hajj, i.e. pilgrimage to the Kaaba, an old pre-Islamic Arab rite, a basic tenet of his religion to impress upon foreign Muslims the sanctity of Arabia, and create an everlasting source of income for the Arabs.

6. He insisted that God's covenant was not with Abraham and Isaac but with Abraham and Ishmael. It is universally known that Ishmael was the direct ancestor of the Arabs. Thus, one can clearly see that the purpose of Islam is glorification of the Arab nationalism.

7. The Kaaba serves a much greater national purpose of the Arabs than Zion or Jerusalem renders to the Jews. It is guardian of the Arab nationalism at the expense of the national conscience of the non-Arab Muslims who believe that they have no individual nationality of their own, and prefer to be called Muslims. Thus The Arabs have achieved the status of a nucleus whereas the non-Arab Muslims have gladly become their satellites in the hope of gaining paradise. It ought to be remembered that the Prophet shall not open the gates of paradise to those Moslems who are not friendly with the Arabs:

The Prophet said:

a. "May Allah humiliate those who seek to humiliate the Quresh (his tribe)."

(Sahih Tirmzi Vol: 2 p. 835)

b. The Prophet said to Sulaiman Farsee (the Persian Convert),
"If you bear odium against the Arabs, you bear odium against me." (Sahih Tirmzi Vol.2. P.840)

c. The Prophet said:
"I will not intercede for those or love them who are not fair with the Arabs."

(Sahih Tirmzi Vol: 2 p. 840)

Of course, there is a difference of opinion about the degree of accuracy about these Hadiths i.e. the Prophet's sayings, yet they are there. If they were inappropriate they would have been expunged. They are correct because they correspond with the Arabic ethos of Islam.

7. The Prophet built the structure of Islam around the

sanctity of his own person by declaring himself:

a. the Intercessor,
b. the blessing for mankind, and
c. the model of actions for all faithful.

Since Muhammad preferred Arabs to other nations, love of the Arabs becomes a prerequisite of Islam.

9. Since faith means belief in both Allah and Muhammad, the Islamic God represents duality as the Christian doctrine of Trinity represents Three-in-one. Not only Muhammad was an Arab, Allah, the Lord of the Kaaba, was also an Arab statue. Thus Islam is there to serve the Arab cause.

10. The Koran is an Arabic document. It is primarily a book for the understanding and guidance of the Arabs. Calling it a universal message is just an innovation for subjugating the non-Arab Muslims to the national hegemony of the Arabs.

The above are the ingredients of the Arab nationalism; some are supernatural and some are racial. Having laid the conceptual foundation of the Arab nationalism, the Prophet's next concern was to train the Arabs and weld them into a fighting force to create an empire which should vouch for the Arabian greatness. The Prophet was not only a wise man but was also endowed with the qualities of indomitable courage and determination. He naturally used Jehad as the vehicle for this purpose. What is Jehad?

Jehad is Allah's command to the Muslims to destroy the non-Muslims. It is not at all necessary that the non-Muslims have wronged the Muslims. The true crime is that they do not believe in Islam:

"I have been commanded by Allah to fight the unbelievers until they believe in Allah and His prophet and follow the laws of Islam. It is only then that the safety of their lives and property may be guaranteed."

(Sahih Tirmzi, Vol. 2: 192)

And why should they persecute and annihilate the non-Muslims? The Koran explains the point:

"God has bought from the believers their selves and their possessions against the gift of paradise;
they fight in the way of God; they kill, and are killed; that is a promise binding on God....
And who fulfills his covenant truer than God?
So rejoice in the bargain you have made with Him
that is the mighty triumph..." (Repentance: 192)

Jehad, as can be seen, is a covenant between Allah and the Muslims; the former offers paradise to the latter for killing and plundering the non-Muslims without having any moral qualm in return for Paradise. Obviously, the massacre of the fellow-beings and the plunder of their possession is an act of great righteousness because it attracts the highest reward - that is, paradise. The Koran justifies booty, the plunder of the infidels:

"It is not for any prophet to have prisoners
until he make wide slaughter in land.....
Eat of what you have taken as booty, it is
lawful and good."

(The Spoils: 65)

Here is the essence of Jehad: invade the non-Muslims in the name of Allah for the sheer crime of not believing in Him; first carry out an extensive carnage of the people then all their property including women and children become legally and morally the possessions of the Muslims, who are at liberty to use them as they think fit.

One wonders how one can call righteous such an attitude towards one's fellow-beings. This is why I have classified the Islamic Culture as the Aggressive Culture. It is amazing how the Muslims claim human rights in the non-Muslim lands without recognising humanity of the non-Muslims in their own countries. *It is a myth to say that the people of the Book i.e. Christians and Jews are on a par with the Muslims and cannot be looked upon as infidels.

Why is Allah, the Arabian God, so utterly opposed to the human rights of the non-Muslims? The reason is quite obvious. The Prophet wanted to build an Arab Empire to raise the dignity of his own people whose stature had been considerably dwarfed by the magnificence of the Byzantines and Iranians, the imperial nations of that time. These were warring nations which believed in fighting for their national prestige. The Arabs were equally conscious of Arabism at that time as they are now, but they were more prone to the tribal sympathies than to the concept of nationhood which required a common and more exciting factor. The Prophet presented Allah as the focal point of national unity, who wanted the Arabs to fight the non-Arabs mercilessly for taking over their possessions, lands, wives and children to feel a sense of elation. Why do I say "Arabs versus non-Arabs," and not Muslims versus non-Muslims? It is because at that time the Prophet had hardly any non-Arab Muslims. Therefore, Arabs and Muslims meant one and the same thing, and it was more effective to mobilize them in the name of Islam owing to its supernatural appeal, which carried the promise of Pardise.

Allah hates the infidels because they do not acknowledge Him as their God or worship Him. According to the Koran, Allah

*A hadith clearly states that any Jew or Christian who heard of Muhammad but did not believe in him, would become a denizen of Fire.

is the Creator of this universe; He is All-powerful, All-knowing, Absolute, Independent and above every desire. These divine attributes seem fictitious because the Koran depicts Allah as someone who is crazy for being acknowledged, loved and worshipped. The plain truth is that Allah is happy when He is worshipped by man and is extremely unhappy when He is neglected by man. This is the reason that He swears at the unbelievers and threatens them with hell. When this device does not work He coaxes man with the sweetener of heaven. What kind of God is Allah whose own happiness depends on the attitude of man towards Him? He cannot be Independent or Absolute for having such a burning desire to be worshipped. If God really wanted to be worshipped, He would have created man as submissive and obedient. It simply means that either God is not the Creator or He does not want to be adored.
Is worship really a noblest desire? In fact, it is the lowest wish a being can have because it is the worst form of flattery. Someone who wants to be praised all the time is a maniac who has lost all sense of decency. He is a danger to his own dignity as well as to the self-respect of those who are required to creep, crawl and cry before him.

Desire for praise is a human weakness, and urge of dominance happens to be its fountain. I have discussed this concept in my books, "Taxation And Liberty," as well as "Eternity." In a nutshell, it implies a person's desire to impose his superiority on others so that they should obey him from a sense of inferiority. This fact can be observed in the pecking order of the fowl. In the olden days, when a plaintiff had to prostrate before the suzerain as a part of his supplication, this constituted as compliance with the ruler's urge of dominance. Praise is simply an act of self-humiliation in relation to a superior. Of course, a superior can also praise an inferior but such adoration is not even remotely connected with worship.

As mentioned earlier, Allah is the creation of Muhammad; He is just an abstract concept and not a concrete entity. It is the revelatory device which enables a prophet to act as God in the name of God, who is not really there, but is projected as such, so that the prophet can claim that he has no axe to grind in the matter, though the truth is entirely the opposite. It is the vicar or the prophet who is running the whole show in the name of God.

It is Muhammad who is the real mover: Allah is just a decorative figure. The British system of government has an analogy with this set up. The Queen is the figure-head who is told by the Prime Minister what to do. It is Muhammad who wants to be loved and worshipped by people, and this is the reason that he cannot tolerate the existence of those who do not believe in him. This fact is well-explained by the Koran itself:

> "God and His angels bless the Prophet.
> O believers, do you also bless
> him, and pray him peace." (Confederates: 55)

"Blessing and praying peace" are the major forms of worshipping. In all other religions, it is man who worships God but in Islam even God and His angels worship the Prophet, yet he claimed to be a man and servant of God! In fact, Muhammad is the real Mover of Islam and Allah is just the Sacred Supposition.

Had Muhammad said that he would give paradise to those who kill or get killed in his name or for the glory of the Arab nationalism, nobody would have listened to him but by making this declaration in the name of Allah, he created a supernatural appeal to fight the non-Arabs for building a national empire under his guidance and hegemony. Their immediate reward was booty by way of wealth and women plus the chance to rule the foreigners. And those who got

killed in an attempt to kill the infidels, fared even better: they were to go straight into paradise.

Before I explain the Islamic concept of Paradise, I should delve further into the point under discussion to establish whether Allah is a reality and the Koran is His Book, or they both are Muhammad's creations.

I have no doubt that they both are an integral part of the Prophet's national plan which is an extension of the Old Semitic doctrine of revelation. There are several reasons for it but I shall quote only a few to make the point:

First of all, one should remember that the laws of God are universal and apply with complete neutrality. There is no duality or partiality in the laws of nature. This is the reason that quantities are fixed, motions are measured and processes are determined. For example, if you want to formulate water, there is only one way to do it: compose two parts of hydrogen and one part of oxygen in a certain manner. You cannot vary the ratio or the method of composition.

The Prophet projected the Koran as the Word or Law of God, and made similar claim about the unchangeability of law as I have discussed above:

> "No man can change the words of God;"
>
> (Cattle: 30)

However, this claim is not backed by facts. In practice, the Prophet is above the Laws of God. See for yourself:

1. I have already quoted the example of Kibla. If Allah is at the helm of affairs, then the Prophet should have no say in such fundamental matters. He can make such suggestions or decisions only if he is the inventor of Islam.

2. The Koran does not allow sexual intercourse outside marriage but we find that the Muslims did have concubines with whom they had carnal relationship at will. It is known to history that the Prophet himself had at least one concubine, though some put the number at two.

3. The Koran allows only four wives at a time but the Prophet had nine wives simultaneously. Obviously, the Prophet was above the law of Allah or Allah Himself was the Prophet's creation.

4. The permission for polygamy is subject to the strict proviso of equity, that is, the husband must treat all his wives with complete equality:

   "Marry such women
   as seem to you, two, three, four,
   but if you fear you will not be equitable,
   then only one....." (Women: 1)

   When the Prophet's wives expressed their dissatisfaction and started rowing and using abusive speech, Allah gave him dispensation from this vital condition of polygamy:

   "You can suspend any of your wives at will
   and receive any of them at will; and whomsoever
   you desire of those whom you have set aside,
   it is no sin for you....."
   (The Confederates: 50)

   God's law is obviously not binding on Muhammad because He makes it or changes it to suit the convenience of the Prophet.

5. The Koran has laid down that all righteous and believing women are eligible for marriage, and the believing men should marry them; the beliefs of a believing woman's father form no part of the marital consideration. However, this law of Allah suffered a setback when Ali, the husband of Fatima, the daughter of the Prophet, made a proposal of marriage to the daughter of Abu Jahl. The Prophet refused permission for this match despite the fact that Allah allowed polygamy and the lady in question was a believer. Bearing in mind that Ali was known for his piety and Islamic zeal, she must have been a righteous woman. The fact that her father had been an infidel and enemy of Islam, had no bearing on the subject. What was the reason, then?

   The Prophet declared from the pulpit:
   "Ali should divorce my daughter, for my daughter is part of me. He who disturbs her in fact disturbs me and he who offends her offends me."
   (Sahih Muslim Hadith: 5999)

   One cannot help wondering about the Koranic claim that

   "No man can change the words of God."

6. Mecca has been a sanctuary since the pre-Islamic days; even the pagans observed this custom. The Koran named Mecca as the "Mother of Cities" as a respect to her spiritual status, but the Prophet invaded her with 10,000 men!

   Hadith No. 59 of the chapter 9, Sahih Albokhari, quotes the Prophet s saying:

"Allah has made Mecca, a sanctuary, so it was a sanctuary before me and will continue to be a sanctuary after me. It was made legal for me for a few hours of a day."

The sanctity of Mecca is so great that one is not allowed even to uproot its shrubs, cut trees or chase or disturb game or pick up its Luqata (fallen things).

History has recorded that the Meccans avoided bloodshed by surrendering to the Prophet. Had they resisted, Allah would have sanctioned as long a period of invasion as it would have taken the Prophet to conquer it. How amazing it is that Allah changes or dispenses His universal laws to please Muhammad. He seems to be a slave of the Prophet and keeps awaiting the moments to please him!

In chapter 30 of Sahih Albukhari, the hadith no. 48 states that when Khaula Bint Hakim, one of the ladies, who presented themselves to the Prophet for marriage, Aisha, the Prophet's youngest wife said: "Doesn't a lady feel ashamed for presenting herself to a man."

But when a revelation came soon after, saying:

"(Muhammad) you may postpone (the turn of) any of them (your wives) that you please....." (33: 51), Aisha said: "O Allah's Messenger! I do not see but that your Lord hurries in pleasing you."

What an observation it was! The only function of Allah seems to be to secure the pleasure of Muhammad yet He claims to be the Creator and All-powerful. He cannot be. The God who dispenses or bends His laws to please a man or legalise his actions, cannot be God. Allah is Muhammad's

creation and His duty is to give supernatural sanctity to Muhammad's words and deeds.

This is what made people believe that the reward of Jehad i.e. killing and robbing the non-Muslims in the name of Allah is paradise, the dream of every man. Without the expectation of such a reward, the Arabs would not have fought with half the zeal that they displayed in eradicating the non-Arabs. The paradise, though not a new concept, was a part of the Prophet's national plan and was presented with a poetic skill, not yet surpassed by any one after fourteen hundred years.

What is paradise?

To start with, it is a place which suits Arabs the best because they were the people used to suffer the torture of the torrid desert having hardly any trees or traces of water. The heat, hunger and hazardous conditions played havoc, making them desirous of shady places, having wells, springs and gushers. This is how Koran depicts the paradise:

> "Give thou good tidings to those who believe
> and do deeds of righteousness, that for them
> await gardens underneath which rivers flow;
> whensoever they are provided with fruits
> therefrom...."
>
> (The Cow: 4)

This shows the Arabian need for Islam.

The same theme is repeated in Thunder: 35 and The Spider: 55. As we proceed further, the bounties of paradise begin to multiply:

> "There awaits a known provision,
> fruits - and they high-honoured
> in the Gardens of Bliss,

upon couches, set face to face,
a cup from a spring being passed round to them,
while a delight to the drinkers,
wherein no sickness is, neither intoxication;
and with them wide-eyed maidens
restraining their glances,
as if they were hidden pearls."
(The Rangers: 40-45)

The All-Merciful: 55 illustrates the maidens i.e. houris, further:

"therein maidens restraining their glances,
untouched before them by any man or Jinn....
lovely as rubies, bèautiful as coral."

In the "All -Merciful" is given a detailed picture of paradise: it is a place studded with pomegranates and palm-trees, where there are good, comely maidens (houris) cloistered in cool pavilions; they recline upon green cushions and lovely druggets. This is all set in green meadows with fountains of running water.

The Smoke: 50 declares that the Muslims shall be espoused to these wide-eyed houris. The magnificence of paradise soars even higher in "Muhammad: 15"

"In paradise are rivers of water unstaling,
rivers of milk unchanging in flavour,
and rivers of wine - a delight
to the drinkers,
rivers, too, of honey purified,
and therein for them is every fruit...."

Here I should mention the mastery of the Prophet's descriptive power. To highlight the effect of paradisiac delight, he narrates the doleful plight of hell in contradistinction. For

example, in the same sura, it is stated that the dwellers of hell i.e., the non-Muslims shall be "given to drink boiling water, that tears their bowels asunder."

In "Mount: 20," a further attraction appears for the dwellers of paradise; they shall be given "youths like hidden pearls" to serve them. One of the functions of these immortal pretty boys is to serve drinks to the believers as well as fruits and flesh of fowls as desired by them. They are joined by houris as beautiful as "hidden pearls." This "is a recompense for that they (believers) laboured."

Having described the tastes of paradise, then Allah narrates the torture of hell to heighten the effect,

> "Then you erring ones, you that cried lies,
> you shall eat of a tree called *Zakkoum,
> and you shall fill therewith your bellies
> and drink on top of that boiling water
> lapping it down like thirsty camels
> This shall be their hospitality on
> Day of Doom."
>
> (The Terror: 50)

A further addition is made to the narrative of paradise in "Man: 15:" There is a fountain called "Salsabil" which gushes ginger wine. Immortal youths like "scattered pearls" go about serving in vessels of silver and goblets of crystal; they are a bliss to look at; they are clad in green garments of silk and brocade and wear bracelets of silver. They are a pleasure to look at for having the majesty of a great kingdom.

The description of houris, the most beautiful virgins continues to the end. These nymphs of paradise have "swelling breasts" who serve the faithful with overflowing cups.

*Zakkoum is a tree whose every bit is highly thorny.

Now I may add to this description of houris from the Hadith, especially, Jame Tirmzi, Volume 2, Chapter: "Women of Paradise," P 135 to 140; it is illustrated:

1. Houris' bodies are so transparent that the marrow of their bones is visible.

2. They are called houris because whiteness and clarity of their colour is so stunning that eyes become dazzled when one sees them. Their eyes are large and intensely black like the eyes of an antler.

3. They have downward looking restraining eyes.

4. The body of a houri is like red wine in a clear glass.

5. Houris are sweet-spoken and love their companions.

6. They are virgins and do not feel pain.

7. The breasts of the houris are round and horizontal: they do not hang down.

8. They live in palaces.

9. The Prophet said: "Every believing man shall be given virility equal to the potency of one hundred men!"

10. The Muslims believe that every faithful shall be given seventy houris in paradise plus a large number of pretty youths.

I need not comment on the nature of paradise because these

facts portray its true picture. To qualify for paradise, one must be prepared to fight a holy war:

> "Prescribed for you is fighting, though it be hateful to you.
> Yet it may happen that you will hate a thing which is better for you, and may happen that you will love a thing which is worse for you; God knows and you know not." (The Cow: 210)

> "O Prophet, urge on the believers to fight,
> if there be twenty of you, patient men,
> they will overcome two hundred...."
> (The Spoils: 65)

> "God has bought from the believers their selves
> and their possessions against the gift of paradise;
> they fight in the way of God; they kill and
> are killed; that is a promise binding upon God...."
> (Repentance: 110)

Jehad is a duty laid on the believers to destroy the unbelievers in return for paradise. It is the greatest worship in Islam and the person who does not have a desire to participate in Jehad, is not a Muslim.

The Muslim scholars claim that Jehad is a defensive war. This is a misinterpretation of a fundamental Islamic doctrine. Of course, there are a couple of verses which may be given this meaning but they are not compatible with the history of Islam. The Islamic wars against Iran, Egypt and India were imperialistic. Of course, the Meccans did persecute the Prophet, when he was in no position to fight back. These so-called defensive verses simply persuade the early Muslims to practise tolerance and be defensive out of necessity - only for the time being.

Jehad is an aggressive war because Muslims are required to dominate the non-Muslims by murdering, pillaging and abducting their women. Islam advocates a perpetual war against the infidels:

> "I have been commanded to fight against people, till they testify to the fact that there is no God but Allah, and believe in me (that) I am the messenger (from the Lord) and in all that I have brought (the Koran). And when they do it, their blood and riches are guaranteed protection on my behalf except where it is justified by law....." (Sahih Muslim: hadith 31)

If Allah means the universal God, then the Jews, the Christians, the Hindus, etc., have always believed in Him. Therefore, the quarrel is not about believing in God but Muhammad, who wanted to be the head of an imperial Arab race and aspired to be worshipped as God. The doctrine of revelation is essentially a means of projecting a man i.e., the prophet as a God, indirectly. Since it is Allah and angels who pray peace to Muhammad, his desire to be loved and adored was beyond all reckoning.

Having given his people Allah as the national God with universal flair, a holy book and a prophet (that is, himself), he wanted to turn his people into a race of invincible fighters. His doctrine of Iehad which guarantees paradise, is a master stroke of his wisdom. The Arab crusaders, when they won against their opponents, enjoyed the delights of paradise on this earth by taking over their wealth and women, and if they got killed, they were sure to be embraced by the houris. They could not lose either way.

As the prophet emigrated to Medina in September, 622, his main preoccupation was with building a fighting force through plunder. It was his military prestige which gave him the ruling position in Arabia, making his message credible.

During the first thirteen years of his apostolic endeavours, he attracted some seventy people to his faith. Not to mention the other hostile tribes, his own people the Quresh, persecuted him to the hilt, and joined other protestors in a plan to murder him. Muhammad was a wise and valiant person, having the ability to act at the right time. When he was at Mecca, he was numerically too weak to preach Jehad but when he reached Medina, the numbers of his followers started rising though not dramatically. Seventy converts in thirteen years did not spell a success story. To a man like Muhammad endowed with a copious will and the burning desire to create a nation which could hold the Byzantinians and the Iranians to ransom, this rate of progress was hurtful. Nations in those days, as now, could be awed by might only and not meekness. He was a born crusader and a commander. As the Jews had subdued the Canaanites with sword and fire, the Prophet decided to assert his martial ability with a novel zeal. Jehad, the struggle to plunder people in the name of Allah was declared as the highest act of piety; success made life paradisiac in this world by enabling the Mujahid (the Crusader) to live off the loot, and enjoy the panache, pampering and pleasure of the harems made of abducted women. And if the crusaders died in the action, they were even luckier: they went straight into paradise, the majestic manifestation of Allah's merriment, munificence and mercy.

Only a few of the emigrants took up trading in the local market, the others adopted Razzias (Ghazawaat) as the way of life in Medina. Razzia or Ghazwa means a pillaging incursion, which was the Bedouin way of life in Arabia. During his ten years in Medina, the Prophet devised sixty-five such campaigns and raids and led personally no fewer than twenty-seven. In January 624, a small band of men was sent to Nakhlah near Mecca to attack a caravan from Yemen. They were successful in this raid but the pagans

were stunned by the audacity of the Muslims, who were believed to have violated the customary sanctity of Mecca! Again, in March 624, at the head of 315 men, the Prophet raided a wealthy Meccan caravan led by Abu Sufyan, the chief of the Umayyah clan. Abu Sufyan evaded him skilfully but Abu Jahl, leading an auxilary force of 800 men, decided to teach Muhammad a lesson. The battle that ensued at Badr on March 15, 624, ended in a decisive victory for Muhammad, giving him military prestige and enhancing his credibility as a prophet. Muhammad had an armour of his own and took part in the battles. Most of these events he won through personal valour and resoluteness. Only at Uhud, he suffered a setback and that was not due to his defective military planning or lack of courage. It was the result of a misunderstanding or disobedience on the part of some of his followers.

Planning 65 raids, and leading 27 during a period of ten years in Medina, shows the Prophet's concern for turning his people into a race of warriors. This is confirmed by the fact that by the end of 630A.D., he had 30,000 men under his command when he pioneered a Razzia in Syria. It was during this invasion that he set models of a treaty and agreement for his followers to follow. His political and military skills raised him to the status of the Arabian Emperor. It is from this commanding height, he reshaped the Arab nation which was worthy of achieving the goal that the Prophet set for it. He bestowed on his people a character and determination that only a superb national reformer and a great patriot can do. It is vindication of his greatness that he raised a nation which humiliated the tremendous powers of history such as Byzantine and Iran. And it all happened within 20 years of his death!

The national greatness of Muhammad remains unchallenged even today, and will probably remain so in future. It is because the grandeur he bestowed on the Arabs, despite their

decreasing political significance, has been increasing culturally over the centuries. The secret lies in his declaring Kaaba as the most sacred sanctuary, making the sanctity of Mecca inviolable, rendering pilgrimage to Mecca as the economic backbone of Arabia, even if there were no oil, raising the Arabic Koran to the status of God's Word and thus declaring Arabic the Divine language, making Allah, an idol of Kaaba, the universal God of Islam, treating his own person the medium of salvation and asserting that an enemy of Arabia is an enemy of his. Thus a Muslim's life is completely dominated by the spiritual hegemony of Arabia at the expense of his own national honour. It is the result of the psychological inferiority engendered by these factors that the non-Arab Muslim nations, with the exception of Turks, are averse to the concept of national identity, and prefer to be called Muslims. For this lack of national character, the Muslims in both Asia and Africa have hardly any national histories of their own, and nearly lack such events which may be associated with national pride, prestige and pornposity. Most of them have a history of political subservience and all the degredation that goes with it.

There is a parallel in history; as love of Jerusalem held the Jews back from loving their lands of settlement because they believed Jerusalem or Israel was their true home, and thus they suffered the most terrible consequences of homelessness. There is some truth in the Jewish attitude; Israel is their original homeland; they have always yearned for returning to Israel, and eventually have gone back, and thus retrieved their honour.

On the contrary, Arabia is not the homeland of the non-Arab Muslims but they treat it as such though it is a make-believe arising out of religious convictions which cannot be given the mantle of reality because neither the Arabs will accept them as the citizens of Arabia nor does it have the means to accommodate and support 1,000,000,000 Muslims.

One should realise that by making himself the pillar of faith and the sole medium of salvation, the Prophet has created the same relationship between himself and the non-Arab which exists between a burning lamp and moths. These tiny insects have developed an urge to cremate themselves on flames without any external pressures. Take for example, the Muslims of India, Pakistan and Bangladesh.

Until a thousand years ago, the people of India were rich, brave and inventive. Their immense wealth attracted many foreign predators. The fact that the advance of the Arab invaders was checked in Sindh and they could not march into the Punjab or any other part of India for 300 years nullifies the myth of the Indian cowardice. Eventually, as the influence of Islam increased with the Turkish conquests, the Muslim converts of India reneged on their Indian nationality. Under the force of faith they began to pretend that India, the land of their ancestors, was a "Dar-ul-Harab," a kind of battlefield which is just a sojourn. They thought of Arabia as their home and sang songs of the Meccan superiority. This love of Arabia became so intense that they hated everything that was Indian or smelt of the Indian glory. Even the Muslim shrines of India were considered far inferior to the Arabian shrines by the Muslims themselves. Their hatred of the Indian culture grew so fierce that everything that the non-Muslims and their own forefathers did was held superfluous, supercilious and sordid. They wanted to destroy the temples and churches of the non-Muslims, preached Jehad against them to rob, murder and convert them into Muslims. This total disregard bordering on the utter detestation of their own culture, persuaded them to partition India, their homeland, so that they could practise Arabism, known as Islamic values.

This breaking up of their homeland for the love of Mecca,

voluntary acceptance of inferiority, and hatred of one's own culture, emanate from the national superiority that the Prophet bestowed upon Arabia. The mental slavery of the non-Arab Muslim nations is becoming more intense every day. At the root lies the poverty and social injustice; quality of life has deteriorated miserably but the supposed certainty of salvation through the intercessory powers of the Prophet gives them the hope of Deferred Fulfilment, which means that what they have missed in this life shall be made good by the grace of the Prophet when he will open the gates of paradise for them and houris will shower their merriments on them.

Though poetic in essence, it is the foundation of their faith which has become the cornerstone of their lives. Without it, they will perish for lack of social justice and the economic means of satisfaction. This tragedy is enhanced by the priest, politician and the self-appointed pioneers, who exaggerate the powers of the Prophet and keep increasing the public reliance on him for the sole purpose of brainwashing them so that nobody should judge their deeds rationally. The worse aspect of this tragedy is, that most of these priests, politicians and pioneers are hypocrites and even do not believe in the Prophet or his teachings: some of them are plain atheists! To them, Islam is the best commodity to barter for anything that they desire.

This attitude of the mind is not restricted to their "homelands" but can also be seen in the foreign countries wherever these Muslims have settled. Take for example, England. They have set up here The Muslim Parliament which, in fact, is an attempt to create a state within a state, and thus an act of treason. Since there is no room for a parliamentary way of life in Islam, it is hard to believe that they know the real meaning of Parliament or the history of its development. It is expressive of the priestly and political behaviour, which seeks to use the Muslim faith for its own ends. What happened to the Muslims in Spain, and recently in Bosnia, will repeat

itself in Britain, too, because the anti-British views and practices propagated by the Muslim Parliament are a check on the children of the Muslim immigrants to appreciate and adopt the liberal values associated with Britain. Worse still, most of these children are growing up without any love of this country or respect for the British nationality. If Britain is such a decadent country as they project it, why come here? If the lands where they emigrated from were really that pure, they would not have deserted them. It is high time that these faith-mongers stop to think what they are doing to the future of their coming generations simply to nurture their own interests and prejudices.

The person of the Prophet is a model for any national leader. Instead of following it, they are flouting it, and yet they call themselves "Muslims."

These misguided Muslim priests and politicians from the Indian sub-continent ought to realise that the European countries have a live national conscience, which will not be subdued by the Arabian magic. It is high time that they retrieve their national identity, and the glory which goes with it.

Nothing is more foolish than dreaming of a paradise full of virgins and pretty boys as a compensation for the national insult, injury and injustice, they have brought upon themselves by following the foreign dogma which seeks to glorify its own people through a scheme of subtlety, stratagem and sophistication.

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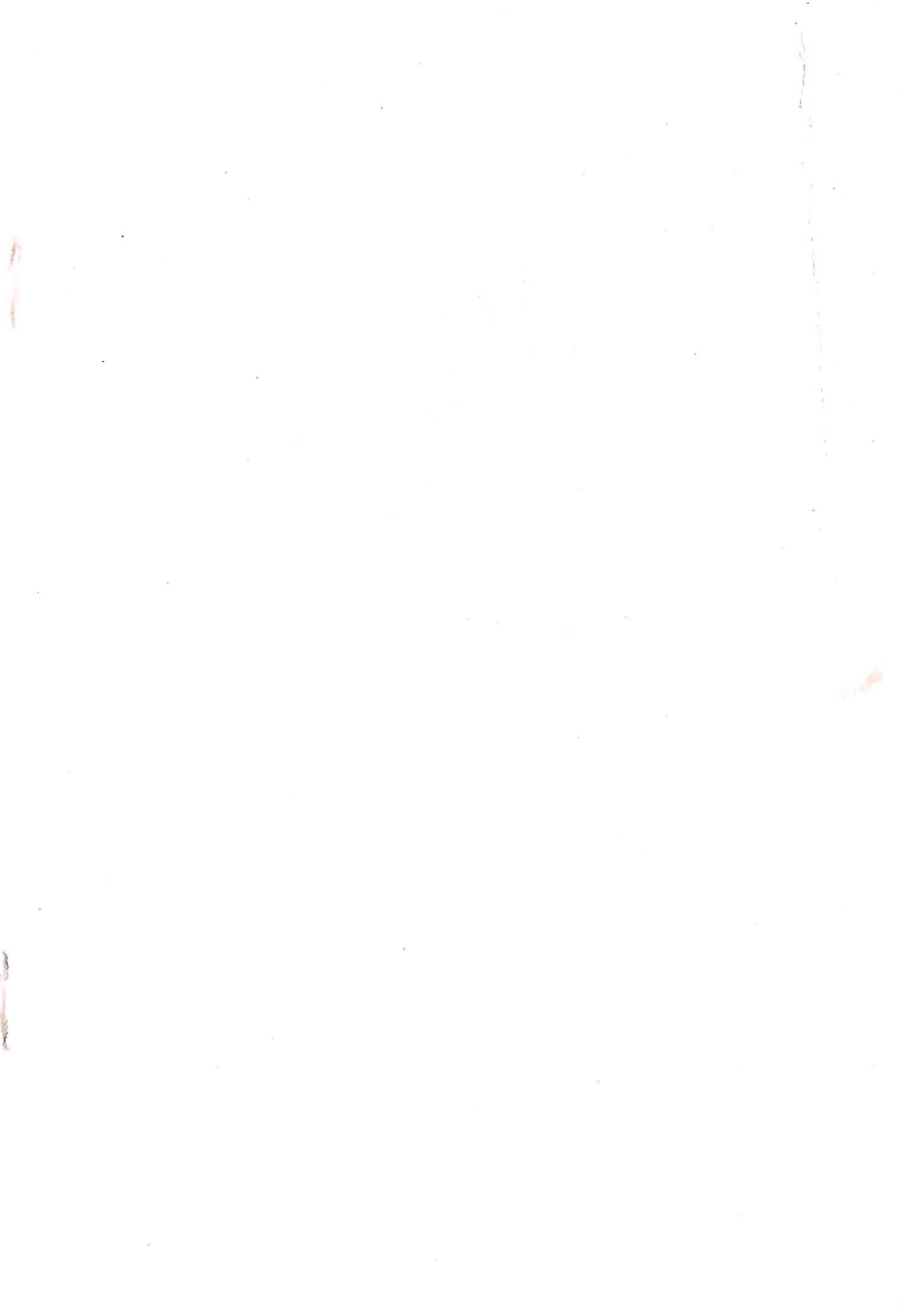
Islam has been projected as the international religion of love and equality, having cure for all the human problems. The truth is that most of its laws are borrowed and irrelevant to modern needs. Small wonder that the Muslim countries pay them lip sympathy but practise Western laws.

When we look into its background and examine its principles, it becomes evident that Islam in fact, is an Arab National Movement which imposes the Arabian cultural and spiritual imperialism on non-Arabs through an unparalleled system of subtlety and sophistication. One has only to look at the histories of India, Egypt and Iran to reach this conclusion.

Islam has become the biggest business for the mullah and an effective source of power for the politician. Therefore, they both are determined to exploit it by exaggerating its significance, and condemning all those, who challenge its validity. This is the reason that they provoke the Muslim masses through fatwas by calling the dissidents *"Kafir, Shatim-E-Rasool and Insulters of Islam,"* whereas, in fact, these exploiters themselves are the enemies of Islam. Most of them even do not believe in Allah and the Prophet as required by the Koran. Hypocrisy is their speciality, which they use well to reap the reward of their evils.

A true Muslim cannot resort to violence on a religious issue because the Koran declares that "there is no coercion in religion," and commands: "Bring your argument if you are truthful." (Cow: 111)

This book is a challenge to these people. If they are honest, they must come forward to argue their case.